THE

NEW-JERUSALEM MAGAZINE.

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Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

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ANNOUNCEMENT.

THE

NEW-JERUSALEM MAGAZINE

FOR 1893

THE volume beginning in January, 1893, will be the seventeenth of the new series and the sixty-first of the whole series. Rev. Prof. T. F. Wright, Ph. D. will continue as editor and will have the assistance of Rev. John Worcester, President of the Theological School, Rev. W. H. Hinkley, Secretary of the Board of Missions, and Rev. J. K. Smyth of Boston Highlands, Mass., as an editorial committee. A series of articles by Mr. Edmund H. Sears is in hand, and other writers will help to make the new volume a good one. A portrait of the Rev. John Hargrove, the first pastor of a society of the New Church in America, and two sketches of his life written by members of his family, will appear in the January number.

Gospel Studies. The ministers of the Massachusetts Association are engaged in the study of our Lord's life on earth, and the next volume will contain papers prepared by them, first for the ministers' monthly meetings, and then, after revision, for publication.

Questions of the Day in the religious and social fields of thought will be discussed from the point of view of the faith of the New Church.

Open Letters will be printed as before.

Doctrinal Studies will be continued.

Book Reviews will be carefully made with a view to treating those which it is deemed best to notice with more fulness than before.

The New Church is a department which is all too small to chronicle the news and comment upon the developments of our general movement.

The Religious World will be filled with the most significant statements from other religious bodies.

It is the aim of the MAGAZINE to be essential to the thoughtful New-Churchmen of both continents, and to give them studies of Scripture and of important questions of the day, a medium for free communication of views, and a compendium of such news in regard to their own movement and other religious activity as will satisfy every desire.

The extremely low price of *two dollars a year*, reduced to one dollar for ministers and students in theological schools, is attained only by depending on gratuitous contributions and the generosity of the publishers. It seems right to expect in return for this free use of time and money, an increasing list of subscribers, both of readers and of those who wish to provide for others. In the annual volumes, each containing some eight hundred pages, the history of our movement is contained in the form most easily consulted.

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Address all communications to Editor or Publisher, No. 16 Arlington Street, Boston, Mass.

The prospectus for 1892 contained the expression of a hope that the year 1893 would see the adoption of a new title and of certain other changes which would open a new series under the name of THE NEW-CHURCH REVIEW. It has been found best, for reasons not necessary to publish, to defer this desired step for one year, during which time still further preparation will be made looking to the issue of the REVIEW under the most hopeful auspices.

THE

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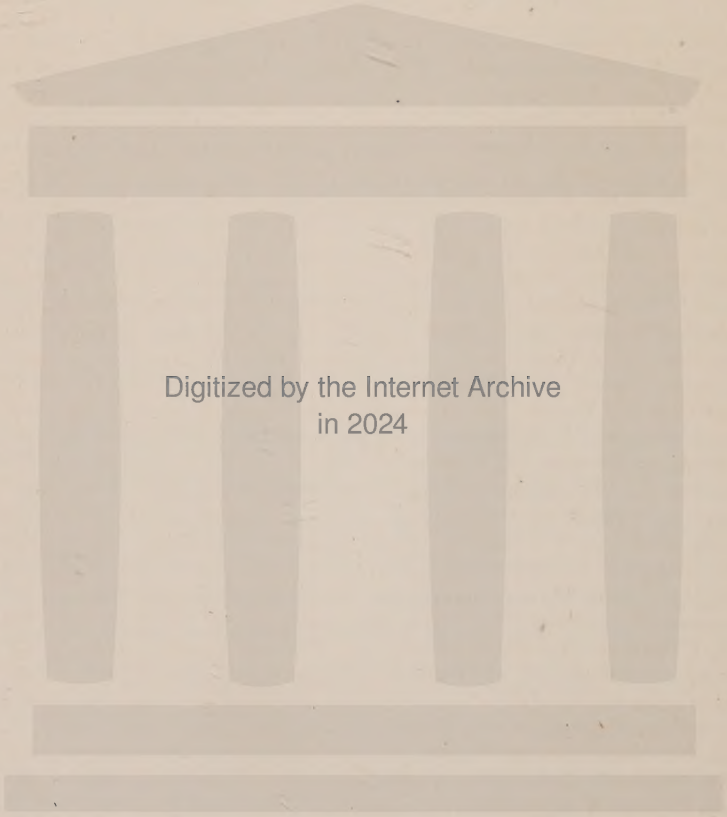

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THE

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VOL. XVI.—NEW SERIES.—No. 12.

DECEMBER, 1892.

THE LORD'S HOLY PEOPLE.

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are on the face of the earth. The Lord did not set His love upon you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you; and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt. (DEUT. vii. 6–8.)

IN our general assemblies of the New Church when we are called together to worship or to provide for the establishment, extension, and support of the church, it is proper for us to consider our relation to the Lord, and at the same time our position in the world and our relation to the great body of humanity of which we form a part.

As a church we hold this double relation which involves the duty of obedience to the great commandment that is written in the Word, the law of love to the Lord and love to the neighbor.

When we turn to the Word to find what is said about the church as an organized body of men and women in the world, we find only one church which is spoken of particularly with reference to its forms of worship, the order of its priesthood, and the special duties and obligations of its members. That

is the Jewish Church. Some reference is made in a general way to the Ancient Church, its worship and the character of its people; and the Lord spoke of building His church before the Christian Church was actually established by His apostles or by His disciples who gathered together on the Lord's day to worship Him; but only to the Jewish Church do we read that ceremonial laws were given.

Now the Jewish Church, we know, was not really a church at all, that is not a spiritual church, but only the representative of one. The object of the Lord in establishing a church with that people was not to perpetuate that church or to elevate the Israelitish nation above all other nations on the globe. They desired this and they could worship Jehovah with this desire in their hearts; but they were not exalted spiritually. The reason the Lord chose them to represent a church was on account of their peculiar fitness for this special purpose, and because it was necessary to preserve in outward forms the internal or spiritual principles which had died out in the minds and hearts of the people. These people were preserved from destruction by external obedience, and a connection and communication with heaven was kept up by means of representatives which embodied in external forms the spiritual and Divine things which constituted the kingdom of heaven.

It may seem strange to us that the Lord should have spoken *to* the Jewish nation and *of* them in such endearing terms as we find in the letter of the Word:

> Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth.

This could not have been said of these people with reference to their internal character; for we are told that they were a stiff-necked and rebellious people, and that they departed more and more from Jehovah, and disobeyed His law. The Jews have preserved, even to this day, the idea that they were the chosen people of God; that they were His peculiar people to whom He had given a revelation and a kingdom,

and although they have been scattered and divided and their ancient worship almost utterly forsaken or given up, many of them still cling to the idea that they will be brought again into the Holy Land and that the temple worship will be restored at Jerusalem.

In one sense they were a holy and peculiar people. The Lord chose them to be the custodians of the Word which was holy in the letter, and through which a knowledge of Jehovah was preserved among men. Their worship, too, was holy because it represented holy and Divine things. So far as they fulfilled the law and became obedient to it, they thus became a holy people in their outward life. The church and its worship was holy, but the people in their internal life were not holy. What is said of them, therefore, applies not to their spiritual character, but to their external representative character. The office of the priesthood is sacred, and honor and dignity should be paid to priests on account of their office; but as to their private or individual character they may not be imbued with the spirit of truth or love; they are then no holier than other men. The Lord in His judgment of men is no respecter of persons. He looketh not upon the outward appearance, but on the heart. This is true of all people and of all churches. The real holiness of the church is derived from the holy principles that constitute it, and not from the outward character of the people or from their external worship. The church is the kingdom of the Lord on earth. It is composed of human beings, but it derives nothing from man. Nothing that is from man, we are told, constitutes the church; but what is from the Lord in man. When the Lord spoke of the Jewish people as a holy people, and as a peculiar people unto Himself, He spoke according to the spiritual idea — that is from the idea that they were in possession of holy truths which were given to them from heaven. They were set apart and distinguished from all other people on this account. They could not, of course, understand this idea; and the more sensual and selfish they became the more they attributed to themselves what belonged only to the Lord. They were, in fact, idolaters at heart. It is further said:

The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you; and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt.

The tendency of man in his natural, unregenerate state is to think of himself and of his own importance in the world —to exalt himself above others; and if he has received any peculiar benefits or blessings, even though he may acknowledge that they are from God, yet he attributes these marks of the Divine favor to some peculiar merit of his own. And what is true of an individual man may be true of a community or church. Only so far as man internally acknowledges that all good is from the Lord, will he cease from thinking that he has any good of his own, or that he is superior to other men whom he believes do not possess the same good or the same truth that he possesses. In regard to natural power or influence, or preponderance of numbers, the true church of the Lord does not rest upon such a foundation.

Numbers give strength to the church only when those who compose it have faith in the Lord and act from a principle of obedience and in the acknowledgment that all power is from Him alone. When it is said that the Lord chose the Jewish nation to represent a church not on account of their numbers, but because He loved them, we must not suppose that He had a special love for these people more than for any other people. This would imply that they were elected above others. Such an idea has been drawn from the letter of the Word as applicable not only to the Jewish people, but to those of the Christian Church who professed to believe in the Lord. But the Lord elects all who are in good. The Lord loves all His creatures. He has no favorites. None are elected to heaven but those who are in love to Him, derived from Him. There were many of the Jewish nation who were in the good of obedience but without any spiritual faith or heavenly love. All such were saved and entered heaven after they were in-

structed. There were many in the Christian Church who were in the good of faith although their faith was not clear. They also were instructed after death, and entered heavenly societies. Now, in this age of the world, there are but few who fully receive the doctrines of the New Jerusalem, which unfold the spiritual meaning of the Word and thus make known the Second Coming of the Lord. The Lord has actually chosen these few, not as He chose the Jewish people to represent a church, but to constitute one.

Every one who receives the light of the spiritual meaning of the Word and walks in that light, or is in the effort to do so, becomes a member of the Lord's New Church according to such reception. But all are not in the same degree of reception — and no one can come into a true knowledge and love of these doctrines of the New Jerusalem, unless he be led by the Lord and prepared, so that he can remain steadfast in them, and be able to communicate them to others in his life and by his conversation. The Lord does not choose those who will come into the New Church by natural selection or by favoritism, but through the influence of the truth, as they can be freely led by their affections, each one receiving as much truth as he is capable of bringing into life. It is known only to the Lord who can become members of this New Church, and who actually constitute it. We are told in these doctrines that there are more unregenerate persons in the church than regenerate ones. This should lead us to think but little of ourselves and to reflect upon the nature of these truths as a means of leading men into a heavenly state of life.

And it is especially necessary that we do not claim any thing for ourselves. Those who compose the New Church as at present organized on the earth, do not constitute all there is of the New Church as the Lord's kingdom on the earth; but just so far as they rationally understand the truths of the New Church, and love them and are in the effort to obey them, in that degree they form a part of the Lord's kingdom, or His invisible body. It is not for us to say who are in the Lord's body, therefore when we speak of the church we

should not fall into the old error of making ourselves the elect or the chosen people of God, nor suppose that we are superior to all others because we possess a knowledge of these heavenly truths. Doctrine alone does not constitute the church but a life according to doctrine. It is of the utmost importance that we keep this truth constantly before us; for however much we may disavow our belief in the doctrine of salvation by faith alone, there is a constant tendency to exalt faith above charity and to speak of the doctrines of the New Church as if they were already exalted above all other truth in our own minds and loved supremely, when, in fact, we are as yet hardly more than mere learners of them, having a very imperfect understanding of them, and a dim perception of their heavenly glory.

These heavenly truths do not belong to us any more than our earthly possessions which we claim as our own, when, in fact, they are gifts from the Lord to be used for the good of others. Only in the degree that we realize this doctrine of charity, and act in the full acknowledgment of it, are we worthy of being called a church. We are, of course, affected by the state of naturalism around us. Let us be careful that worldly influences do not enter into the sanctuary and defile it. We are charged with the duty not only of preserving the Heavenly Doctrines in their purity, but of manifesting them in our daily life, in all our intercourse with our fellow-men. They do not call for eccentricities of conduct or separation from the world, but they require of us a faithful application of them to all the concerns of life.

We are to be a peculiar people — to live in the world and yet not be of the world. "Ye are not of the world even as I am not of the world," were the Lord's words to His disciples. His prayer to the Father was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." It may be asked, "Is it possible for the members of the Lord's New Church to be a holy people in the true sense of that expression, to be so led out of the Egyptian bondage of mere naturalism, as to see the leadings of the Divine Providence, to feel the mighty power of

the Lord's hand, and by that power to drive out the seven nations that occupy the land of promise, so that we can enter in and dwell there? Can we realize in ourselves the fulfilment of the blessed promise that this land shall be ours, that the church on earth shall be one with the Lord's kingdom in the heavens?" These questions admit of only one answer. The Divine promises contained in the Holy Word will all be fulfilled according to their heavenly meaning. Only let us not try to build the church ourselves, or attempt to create that which can be created only by the Spirit and power of the Lord alone.

Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall no more be heard in her nor the voice of crying. (Isa. lxv. 17–19.)

Brookline, Mass. Willard H. Hinkley.

EGO.

There are no moods in Nature but are mine:
The roaring tempest, the soft-sighing breeze,
The simoon's breath, the rage and calm of seas,
The Winter's wrath, the Summer's golden shine,
The flint of rock, the clinging trick of vine,
The noontide heat, the evening's cool and peace,
The drifting cloud whose changes never cease,
Each is of me the symbol and the sign.

So, though I die, eternally I live
To mar or make more beautiful the earth,
Which is of spirit an illumined scroll.
The thought I think, the deed I do will give
To dove or serpent, rose or weed, the birth
That shows the living fibre of my soul.

A. L. Muzzey.

THE "CREED" FROM ST. JOHN.

The opening declarations of St. John's Gospel * have been adopted by the Bridgewater Society as a true expression of New-Church faith. When these declarations were brought before the Society, and the proposition was made to adopt them as a fitting, true, and acceptable expression of what our faith is, not a single dissenting voice was raised. And since their acceptance I have not heard one word of dissent. But the fact that such a step as this was taken, that a religious society — a large body of people banded together to learn, to understand, and to grow in specific laws of spiritual truth, — should so unanimously accept as an expression of its faith, not some exact, carefully constructed formula of belief which men have put together, but, on the contrary, that a choice should be made of passages from the Word itself — this is indeed remarkable, and it deserves to be spoken of carefully, and with emphasis.

The expression of faith which an organized body of people puts forth is an exponent of its position, and therefore it is an open basis by which the public can judge of its right to stand, and whether it is deserving of confidence. To use a colloquial term which is plain because of its familiar use, the expression of faith of a body of people or of a church is the "platform" of that body of people, or church, and by the inherent strength or weakness of the principles that are in that "platform," the organization must either stand or fall. When, in civil life, the two chief parties come before the public to claim the suffrages of the people, the people desire to know the principles which they are asked to support, and each party draws up the formal statement of its principles, and presents it in what is called a "platform"; and that becomes the foundation upon which that party meets success or failure. This platform is the declaration of faith, or "creed" of the party, and is the essential expression of that which gives it life, and by means of which

* John i. 1–5, 10–14, 16, 17.

it exists. So, too, it is with the expression of faith, or the "creed" of a church.

There is one church which claims to have no "creed"; but a church or an organization without a "creed," or a declaration of the principles whereby it exists, is scarcely possible. The church of which I speak claims that all that is necessary is to believe in Christ and to lead a good life, and that a "creed" is not necessary. But this very statement of its position is a "platform" of its position, and thus a "creed," and thus the statement itself does away with what it asserts.

Every organized body which is formed to influence public thought and morality is under obligations to show its reasons for claiming attention and support; and if this is so with those bodies which deal only with the outward moralities and reforms of social life, it is so to a much greater degree with those organizations whose very existence is for the purpose of leading men away from natural things into spiritual things, and thus affecting the welfare of their spiritual relations to the Heavenly Father and to each other. That is why each church has its "creed." It could not well exist and present its claims to the world without it; and that is why the body known as the "New Church" presents each week in its official organ, *The Messenger*, in the most conspicuous place on the title page, "A Statement of the New-Church Faith," that right there in the opening and as the frontispiece of its contents, it may make plain to the eye those Divine principles of the new age from which the New Church has its life, and by virtue of which it exists and lays claim to public attention and confidence. The expression of our faith which we have been wont to use in explanation before men, and upon which we have usually depended in our own thought, has been that which *The Messenger* puts forth, or that which is found on page 196 of our Book of Worship; but last season a change was proposed and it was voted, without a dissenting voice, to adopt for the form which we use in our regular morning worship, not the dogmatic formulation, but such a selection from the Word itself as would seem to us to give truest and most fitting expression of the basis on which we stand. In adopt-

ing these selections from the Word there was a distinct use for the benefit of the members in mind, which will soon be spoken of. This use seemed of sufficient importance to outweigh any objections which might present themselves. Since the adoption of this form I have not heard one word of dissent in regard to it, but recently one friend, while expressing his pleasure and assent to this form, said that the thought had sometimes come to him that it might not be sufficiently explicit and distinct to be used as a form of faith, and that it might seem to strangers vague and without point. This and one other point had been in mind as the real objections to this form before it was presented to the society, but the possible use seemed to outweigh these two points, and seems still to outweigh them. But in an open letter, which appears in a recent number of THE NEW-JERUSALEM MAGAZINE, the pastor of the Washington Society, while making kindly acknowledgment of a form "at once so Scriptural, so dignified, and so beautiful as this," raises in a very plain and sincere way the two objections which were in mind when the change was adopted.

Instead of speaking upon the principles of this form, and the distinct use hoped for, when it was first adopted, I have purposely refrained from speaking until it has had the test of trial, and to see what possible objections if any might arise. There is but one other of our societies, so far as I know, which uses this particular form. It seems new to most of the societies, and it seems a fitting time to speak upon the matter, not only because whatever objections there are to it have come to the surface, and can be spoken of, but still more for the reason that now in the opening activities of the season's worship and work it is well to draw particular attention to the form of our belief, for it is the foundation of our worship and the cause of it — and of all things in life we want to make our worship from centre to circumference true, sincere, and heartfelt.

I will note the objections which are raised to our present form of faith in the letter referred to, and will then speak of the form itself. The writer says that:

The use of the creed is that of a distinct declaration of the essentials of the New-Church faith before the world. . . . The missionary purpose of the creed is its most important one, and it should be made, at the present time, one of the most conspicuous, impressive, and unmistakable features of our New-Church service of public worship. . . . The passage from St. John i. fails of this use, because it is in nowise a distinctive statement of New-Church truth. We may understand it in a distinctive manner, but we do not put our understanding into the minds of strangers. To them it is not new, and it carries no new truth. . . . They see that we love and reverence the Word, but they do not go away much wiser as to what New-Church people believe.

Then again the letter states that "the passage from John is incomplete as covering, in the letter, the essentials of the New-Church faith," and that "being taken from the Word, itself, it lacks that responsive, reciprocal character which is essential to the freedom and the fulness of Christian worship." These are not only very clear points of objection to the use of the passages we have adopted as our form of New-Church Faith, but they are very kindly and admirably stated; and I am glad to notice them, not only in fairness to my people, but because they will accentuate the real reason and use of the change we have made.

It is true, as I have stated in the beginning, that "the expression of faith which an organized body of people puts forth is an exponent of its position," but the use of a form of faith as "that of a distinct declaration of the essentials of the New-Church faith before the world" is only a part of its use — a part that is very important in certain circumstances and conditions, but less important in other circumstances and conditions. Nor does it cover the whole truth to say that "the missionary purpose of the creed is the most important one." It again depends upon the circumstances and conditions. In the missionary work of the church where it goes as a pioneer into new fields, appealing to new people, and putting the strength of its claims against long-established superstitions and beliefs, the missionary character of the creed is primary and all important. And it must be said that the larger part

of the work of the New Church is at the present day partly of this character. In districts where little bands first start, and win their way through much faithful, patient effort to a public recognition of their Christian standing, and the value of what they stand for, it is important that the principles of our faith be stated very clearly and forcibly, and yet kindly. It is so even to a greater extent in cases where our missionaries go into new fields. But when we turn from this to other fields of use in the church, the missionary character of our form of faith, or its "creed" form, becomes less important, and, indeed, secondary. The missionary, or "creed" character of our faith is assertive and dogmatic. It is the form of words into which we ourselves concrete our principles of belief, from time to time, to put them out before the world as a "platform" to stand against other "platforms." And as this is so, we change the form, without altering the principle of it, once in a while, to give it a better or more perfect-fitting dress, and to make it more plain and pronounced to the public. From this it comes that we have several creeds, all in true agreement and harmony, but yet in different form. The statement of faith now appearing in our *Messenger* is different from that which appeared in former years, and both are different from the one in the Book of Worship; yet there is not the least disagreement in principle.

But the first thing that impresses one about these "creeds" or "faiths" is their dogmatic aspect. They are dogmatic. And is it not, perhaps, because they come to the people with the impress of the dogmatic and assertive air, that so few of our societies make use of them in any public way, notwithstanding the opinion of the Washington pastor that they "should be made, at the present time, one of the most conspicuous and impressive and unmistakable features of our New-Church services of public worship"?

The strong, declarative forms which are welcomed so much in pioneer or early missionary work, lose some of their particular value and force when the pioneer work is done, and people group themselves into society life. Then, while missionary work is not to be neglected, it becomes secondary, and the

thing of prime importance is the development of the spiritual life of the society itself, that it may be a centre of spiritual light to the community in which it exists. This development takes place not by assertive or dogmatic teaching, but by quietly leading the people in true paths of holiness and worship, and by bringing out to them for their states of life such plain and honest lessons from the Word as shall feed their souls. To do this means the development in our people of the spirit or sense of worship.

One reason why our church is weak is that, as yet, we have so few societies carefully matured and strongly centred in spiritual life to make the sphere of inward worship felt by the world at large. The real strength of our churches as societies is from the degree of the Divine Presence in them, and this Presence is made sensible to the lives of people by the sphere of worship that is there. And this brings us to the point where we can begin to see why, in the Bridgewater Society, we have adopted the present form of our faith, and the distinct use that its adoption is intended to bring to our society, and to us as a people. The New Church has come to an opening door. It is a matter of the profoundest gratitude that by some of the people and some of the societies this opening door is seen and recognized; for it is a door opening eastward. This opening door is the use and the very great influence of the true spirit of worship. There is nothing which so touches and makes teachable the human heart as the tender spirit of reverence and worship. It is the *shekinah* of the Divine Presence, and it should be the distinctive feature and badge of every New-Church society's service of worship. Sometimes people in coming from a church service express disappointment, and say that there seemed to be no religion in the service; and this feeling comes because the spirit of true heart worship of the Lord is absent; and to the extent that it is absent the people fail to receive that spiritual food of the soul, which is the purpose for which they assembled. We believe that it is possible, and indeed that it is incumbent on us as New-Church people to enter more deeply into the sphere of worship than any other people, because we have a

key which lays bare the presence of the Divine Humanity in the Word. If this is so, then the badge of our being a true and living society of the Lord's New Church is the existence of this deep-seated spirit of heart worship in our services. With this society and with quite a number of other societies, while the missionary work is not and should not be neglected, yet the missionary aspect of the chief or Sunday morning service is secondary and the spirit of worship is first in importance. It is primarily a "service of worship," and everything in the order of that service should be arranged and is arranged in such a form as will seem in the best manner to lead the people from the outer gateways of the service to the inner sanctuary of worship where the soul can bow before the Lord in the sanctity of humility and reverence.

Now what is more fitting as the part in which the worship of the service shall culminate than that the people fervently unite with heart and voice in giving expression to those principles which are the source and the inspiration of their worship? And as the principles of our faith are drawn from the Word, what form is at once so beautiful and so instinct with the sense of the Divine Presence as the form of the Word itself? The very soul can pour itself out and yield itself up to those passages commencing, "In the beginning was the Word, and the Word was with God, and the Word was God." It is a Divine utterance which we accept with heart and voice. But how quickly would the spirit of worship slacken and the dogmatic air bring its chill to the sense of worship at the formal repetition of the creed beginning:

> The Lord Jesus Christ is the one God of heaven and earth, in whom is the Divine Trinity called in the Scripture, Father, Son, and Holy Spirit, which is imaged in man by his soul, his body, and his proceeding life.

Where in such a doctrinal form could come to our little children the tender infilling of those holy and reverent states which is now brought to them through the sense of sacredness and reverence with which we regard and repeat these things from the Word itself? The Divine is always more than the

human. There is no human arrangement or form in which men can dress their ideas, that can begin to have the power and the strength in them that the sentences of the Word itself have. It is said that this form of faith which we use is incomplete in expressing the essentials of our faith. Any "creed" is more or less incomplete; if it were not, there would not be the desire to change its form. But these passages from the Word, while they may seem to lack in completeness of doctrinal formulation, are nevertheless perfect declarations of essentials, and not in men's words but in the terms of the Word itself; and this is where the holiness of this form and its fitness for worship-culmination lies. The eternity and Divinity of the principles of this Word! No one could attend our services and listen to the reverent repetition of this faith, Sunday after Sunday, without bearing away an impress of its sanctity and holiness. The Incarnation — the Divine Human — with what more perfect and holy touch could it be given to us than in the lines, "And the Word was made Flesh and dwelt among us full of grace and truth."

The Lord's temptation — combats with evil and the blessed redemption which His victories brought, every iota of it is expressed:

> And the light shineth in the darkness; and the darkness apprehended it not. He was in the world, and the world was made by Him, and the world knew Him not, He came unto His own and His own received Him not. But as many as received Him, to them gave He the power to become children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Does this not bring us much nearer to the Lord to see His tender love, His patience, His endurance, and the suffering He underwent for us than that true but harder form of our creed?

> He took our nature upon Him, and by victories over the infernal hosts which by temptations assaulted its infirmities, He glorified it and subjugated hell, thus redeeming man.

This harder form seems almost to bar out, as it were, the gracious presence of the Divine. This form may be useful, and is useful to many for teaching and for missionary work, but for use in a service like this, that is, primarily, a service of worship, it could scarcely enter.

There is one other objection to our present form which I want to note. It does not, it is said, seem distinct enough, and strangers coming to our service could carry away no clear idea of what the distinctive features of our faith are. This is, in a measure, true. If our service was primarily a missionary service, we should want them to carry away some specific knowledge of our belief, and the service would be arranged with that end in view. It is always intended that every sermon shall give some instruction of spiritual life which will clearly point the light of the new age, but the order of service is first of all arranged for the purpose of worship. And while it might be well for every stranger to go away with a clear-cut definition of New-Church faith in his mind, derived from the order of service, yet it may be of even deeper and greater use for him to go away thoughtful because the sphere of worship has entered his soul. In fact, the Washington pastor misses the real point of use of the form of faith from St. John. It is not a "creed" adopted for missionary purposes, but it is a "form of faith" taken from the Word, and the primary purpose for which we incorporated it into our service was not to make a strong and assertive declaration of our doctrinal standpoint to the world, but that such passages embodying the essentials of our belief might be chosen from the Word itself, as will be the perfect expression and culmination of all our worship — a use that is distinctly higher than the one he refers to.

The two things we care to impress on strangers is that we believe the Lord Jesus Christ is the only God of heaven and earth, and that the principles of this Bible are the infinite Divine source of truth and life. This is done far more effectively by our living attitude of worship toward the Lord, than by any doctrinal assertion about Him. In these passages of the Word we have the essentials of our faith given, and they

are as high as the heavens and as broad as the universe, and luminous with the presence of the Divine life. If they seem so familiar to strangers as to indicate no difference of meaning from that of other churches, the difference is indicated and emphasized far more forcibly by our states and our attitude in using them than by any mere declaration about them. And the further we enter this door opening toward the East, the more clearly will it become apparent that the deepest hold of the New Church upon mankind is to be not simply its doctrinal strength, but the development within the lives of its members of that inward state of worship which is the sure indication of the Divine presence there.

That is why, from the opening to the close of every one of these services, which are based upon this Holy Word, we want the all-pervading sphere of worship to the Lord. It is this which should open our service; it is in this our service should culminate. It is this more than any other one thing that brings to our children those holy remains that are to hold them in right paths in the years to come. And it was to increase this sphere of worship — to deepen in our hearts the sense of reverence for the Word and the Divine presence of the Lord in the Word — that, in our service, we have turned from men's forms, and have incorporated into its order a faith given in the Divine form. For we would enter the door opening eastward where it is written, "Worship the Lord in the beauty of holiness."

Bridgewater, Mass. GEORGE S. WHEELER.

REVIEW OF THE YEAR 1892.

LAST year we offered to our readers a brief summary of the year's events, and it was well received. We find that the year now closing has been no less significant to our people, who, more than others, discern the fulfilment of prophecy in the movements of the religious bodies. We say "more than others," advisedly, for while many people seem to have given over any extension of the meaning of prophecy beyond a date in the past, namely, the destruction of Jerusalem, A. D. 70, others are looking utterly irrationally toward the future, as, for example, those who have lately issued a declaration of "Five Astounding Events within Eighteen Months," of which we print the description of the fifth and last:

On Passover Day (Saturday), April 21, 1894 (DAN. ix. 27), Napoleon, then King of Syria, makes his Seven Years' Covenant with the Jews in Jerusalem, guaranteed from Passover Day, April 21, 1894, to Passover Day, April 4, 1901. This covenant will apparently promise and guarantee to the Jews in Jerusalem civil and religious liberty and protection, and especially permission to reinstitute in a rebuilt Temple in Jerusalem their ancient sacrifices and oblations and religious ceremonies, such as the Daily Sacrifice of a lamb at the third hour (9 A. M.), to atone for the sins committed during the night; and a lamb at the ninth hour (3 P. M.), to atone for the sins committed during the day. The institution was originally commanded in EXODUS xxix. 38, 39. "Now this is that which thou shalt offer upon the altar: two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning, and the other lamb at even." This covenant will lead to the restoration in Jerusalem of the Evening Sacrifice at 3 P. M., on Thursday, Nov. 8, 1894, and of the Morning Sacrifice at 9 A. M., on Friday, Nov. 9, 1894 (Lord Mayor's Day in London). The next notable date will be Thursday, March 5, 1896, when 144,000 living Watchful Christians will be translated alive to Heaven at Christ's Second Advent "in the air," and the End of this Age and Personal Descent of Christ on this earth will be in Passover Week, 1901. (*Daily News, London.*)

And a less extravagant but equally irrational view of the end of the world was lately expressed in the *Methodist Review* by a professor in a Southern college :

Physical science teaches that the present universe can only issue in dissolution ; that the forces of nature are running down, and that finally the whole machinery of the heavens will crumble into ruin. Revelation teaches that the heavens will pass away with a great noise. Science attributes the crash of the worlds to the exhaustion of force, revelation to the coming of the Son of God. Both are two explanations of the same fact. But there will be a new heavens and a new earth. The eternal ideal will be realized. Society is immortal. The old Eden is taken up in the new Jerusalem. The humanity which should survive enters upon everlasting blessedness and triumph.

We do not pause to discuss this subject, but we put alongside of these statements the truth :

He who does not look beyond the literal meaning understands only that the whole heaven with the earth will come to nought, and that then first the dead will arise and will dwell in the new heaven and upon the new earth ; but it is evident from many passages in the Word that it is not to be so understood, and that by the new heaven and earth is meant the new church which will take place when the former has passed away. The Word is spiritual. (A. C. 4535.)

In looking for this gradual consummation and the consequent displacement of the old by the new, what do we find to have been noteworthy the past year ?

The New Church. Our own little body of people seems to have made progress in the performance of its important work. Never before have the Conference in England and the Convention in America come into so full coöperation, and the work naturally undertaken by them is of a kind to last for many years till the union may become a permanent one. Outside of these two centres of activity, no work has decreased and some has increased. Public meetings have begun in Italy. The Swiss Union has extended its influence eastward to Hungary. The Swedish work begins to have a promising aspect. India has become a field. South Africa has dedi-

cated its first house of worship. The first Society of the people of African descent has been formed, and is in active life at Washington, while Liberia has been heard from through a most worthy representative.

Passing from our own to the immense bodies under other names, we are less able to form a correct judgment, but we cannot be mistaken in thinking that the minority, which is ready to change its views, and to make progress as the light may come to it, has been everywhere active and in some quarters unusually aggressive.

The Presbyterians. Two important ecclesiastical trials are now going on in which two defiant men — Dr. Briggs, of Union Seminary, New York, and Dr. Smith, of Lane Seminary, Cincinnati — find themselves defendants. Had these men been less aggressive they would never have been interfered with, as many others are not, but they seemed to desire to try the issue of battle. Their accusers are proceeding with much opposition and lukewarmness manifesting itself among the Presbyterians, and with an ill-concealed readiness of the accused to take advantage of the opportunity to make their views known. By the religious press in general this heresy-hunting by the older men is frowned upon.

The Presbyterians in their creed-revising have developed two parties — the one opposing, the other demanding changes. A compromise is now proposed to be made by adopting a new, brief covenant for common use and leaving the old statement to go into disuse. The conservatives are now favoring this proposal, because they see that only so can they save it from certain modifications which will lead up to others still more radical.

The Methodists are practical rather than theological. Progressive men are not persecuted if they do good work. There has been an effort to open conferences and the ministry to women, which has caused much agitation, and an increase of appropriations for missionary work has been made. The Methodists seem to be leaving theology to purify itself, while they, like the Salvation Army, look after the sheep.

The Congregationalists. No people show so much of religious agitation as these. The meeting of the American Board was a very stormy one, and a progressive man wrote to us afterwards: "I have been fighting with beasts at Chicago. I am heartsick of men that call themselves Christ's. Verily, were He here now, the Scribes and Pharisees who have usurped His name and church would crucify Him." At that meeting the most liberal director resigned in a spirited letter. The Rev. Dr. McKenzie, of Cambridge, was then chosen, but, in an equally pointed letter, he refused to serve. Demands for change in the creed-test to be required of missionaries have grown more bold, being made in pulpits which till lately had a different voice, and the triumph of the Andover professors over their prosecutors has no doubt emboldened the progressives who seem to us to stand almost exactly where Channing did in the old controversy between orthodox and liberals.

The Episcopalians. The triennial convention lately held was an august body of men, representing great social and financial weight. Marked variety was manifest. Not long before the meeting one of the bishops had published an arraignment of Bishop Brooks; but, as in other bodies, the progressives decline to leave, and remain to make the conservatives miserable, as they find themselves obliged to give ground. Dr. Newton is not to be tried, though a radical Unitarian. The prayer-book was somewhat revised. A new hymnal was adopted. The subject of uniting the churches was earnestly discussed. The Episcopalians hold a strange position in respect to this matter, for they seem to give the most thought to it, and yet they set a most effectual obstacle in proposing to ignore any ordinations except their own. At the dedication of a Congregational Church in Boston, lately, Unitarian, Baptist, and Episcopalian clergymen took part in the exercises; and this looks much like union, practical if not organic, but nothing of this sort can be found among Episcopalians.

This matter of union for Christian work has been coming up strongly in two ways. The strife of denominational

boards in establishing many churches where only one can be well supported has been much dwelt upon, especially by the *Christian Union;* and the Brotherhood of Christian Unity, founded by Mr. T. F. Seward, has come prominently forward with its pledge of fraternal feeling and coöperation in moral work. Dr. Josiah Strong has lately expressed a growing sentiment when he said:

> The great forces of civilization are all working in favor of combination, coöperation, organization, centralization. The churches could not resist this powerful tendency of the times, even if they tried. The very stars in their courses are fighting against existing sectarianism and denominational competition. Carlyle somewhere describes the insight of genius as a "coöperation with the real tendency of the world." Those who are seeking to bring the fragments of the dismembered Church of Christ into closer relations, and finally into organic union, may be said to possess this insight, and may see their triumph from afar.

To the New-Churchman this centripetal tendency is manifest and intelligible. He is earnestly laboring to promote it, but he knows that union can be realized only in truth and in good. Triumph of one party over others in bitter sectarian strife will never bring unity, nor will the degradation of rational faith to be a thing of no moment; unity must be in the Lord and must be as the unity of heaven, with its great variety of life all turning to the Lord.

Without speaking of other bodies, lest we should go beyond our knowledge, we see that a transition is taking place, and there are signs that it is a hopeful one.

EDITOR.

CORRESPONDENCE OF HARES AND RABBITS.

The hare and the rabbit, though dissimilar in habits, resemble each other very much in appearance and in many characteristic traits. It will therefore be well to consider them at first together as to the general points they have in common, and afterwards to regard them separately as to distinctive differences.

In their native state these animals are wild, living in woods, fields, or other uninhabited places. They have long ears, long hind legs, and sharp teeth which enable them to gnaw through hard substances. They are fleet, timid, and for the most part defenceless; and they feed entirely on tender herbage. Through their fondness for the green shoots of young wheat and other cereals, and their wanton gnawing of the bark of young trees, they often do considerable damage, though this is more than compensated for by the value of their fur, which is used as a backing for more costly furs, and in other ways.

The following description of wild rabbits in a warren will doubtless apply, in general, to hares as well:

> [They were] brown little vagabonds that scampered about the mouths of their burrows, owning no law but their own pleasure, tumbling over head and heels in sheer exuberance of delight, nibbling the herbage, or sitting up on their hind legs to attain a wider prospect, scuttling back to their holes at the slightest panic, and now popping their impudent heads out of their burrows, and playing with fresh energy when satisfied that the coast is clear. (*Wood, Anecdotes of Animal Life*, p. 293.)

This frisky exuberance and random nibbling give an inkling to the correspondence of these animals, which is evidently a heedless, often wilful love of pleasure, and a love for learning about things in a careless, desultory way.

Such a love is especially characteristic of children; and indeed we find the domesticated rabbit one of the principal pets of childhood; and the petulant outbursts to which chil-

dren are subject when disappointed in their wishes are well portrayed in the sudden starts of rage, accompanied by violent stamping of the feet, which rabbits display when irritated or offended.

The particular traits of rabbits and hares are indicated by their physiological peculiarities. Their long ears are a large development of the external ear, and they consequently denote a love of hearing things without any interior understanding of them.*

Their long hind legs, which contribute largely to their speed, represent a love of entering superficially into the states of life of others. They are also formed for leaping, and so represent a love for lively emotions.

In this again we see a characteristic of children, who eagerly read or listen to accounts of adventure and daring, and also stories of courteous and chivalrous deeds, and high resolves and achievements, which are represented by the green shoots of cereals and other tender herbage which hares and rabbits feed upon ; but they do so as the fancy strikes them, making play and pastime of it all, and not having any interior comprehension of what they hear.

Another peculiarity of these animals is their teeth. The front or incisor teeth are continually being worn away at the surface and renewed from below by a pulpy substance, and the molars are not deeply set. This would seem to represent that such persons have no fixed principles of their own, but these are continually changing according to ideas received from others.

Their wanton tearing off of the bark of young trees, merely to use their sharp teeth, represents their sharp criticism of the growing judgment of others, in which they attack and dispute the facts upon which the views of these are based, for the mere pleasure of exercising or showing their keenness. They will often, too, dig up and devour the seeds of cereals recently planted, and this shows that in their eagerness for pleasure they are often destructive to the growth in the mind

* On the meaning of the external ear, see A. C. 4653, 4656.

of desires for earnest, useful work. Notwithstanding the damage they do at times, hares and rabbits are comparatively harmless and innocent animals, and their bright, eager, sportive, unpretentious manners and language, which are their fur, serve as a protection to the inner life against indifference or coldness of others toward it, and also as a simple background to more polished and elegant expressions.

These animals are timid and defenceless, trusting to their swift flight to escape pursuers, and taking refuge in their homes or haunting places long familiar to them; and correspondentially they have no means of insistence on the importance of the affection they represent, but when it is condemned, or its existence imperilled, they seek to preserve their life by swift recurrings to recollections of pleasures enjoyed before.

The hare was one of the animals which the Israelites were forbidden to eat:

> The hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. (Lev. xi. 6; Deut. xiv. 7.)

It was ranked among the ruminants, probably on account of the lateral movement of the lower jaw when eating, and the partial division of its stomach.

Its chewing the cud represents reflection over the things that are presented, and admiration of them, with perhaps a spasmodic desire of imitating the good that is portrayed. Its not parting the hoof shows the inconsiderateness of the affection represented, which, intent on enjoying itself and gratifying its own desires, does not take into account the effect of its actions on the feelings of others. Therefore it was forbidden to the Jews, for such an affection is not helpful to spiritual life.

As regards the difference in the correspondence of hares and rabbits, the hare seems to signify a more purely natural form of the affection, and perhaps in older persons. This is shown by its larger size, greater cunning, wilder manner, and comparative fierceness, scratching and biting severely when caught. It is also shown by its greater boldness, for the hare makes its home in a mere depression in the ground called a "form," and

depends on its color and fleetness to escape detection and pursuit; while the rabbit, as if more conscious of its weakness, makes burrows in the earth for its home and protection. All the peculiarities of the class, too, are more pronounced in the hare, it having longer ears and longer hind legs than the rabbit. The former, moreover, has its ears tipped with black, which represents the greater obscurity of its perceptions; and its fur has a redder hue, which perhaps represents more natural fire and impetuosity. Its lack of restraint is more noticeable, for in the Spring its strong mating instincts cause it to act very strangely, whence has arisen the proverb, "Mad as a March hare."

The rabbit, on the other hand, is more easily tamed and domesticated than the hare, and is gregarious, while the hare is more solitary in its habits. In domesticated rabbits mildness of demeanor is conspicuous. Their companionable ways indicate a more friendly spirit, and their domestication more subjection to higher principles.

Chicago, Ill. A. L. Kip.

"By the new heaven and new earth angels understand a new church; by the city Jerusalem descending from God out of heaven, they understand its heavenly doctrine revealed by the Lord; . . . by its wall, they understand the truths protecting it; by the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, they understand all those protecting truths in their sum, and their quality; by its twelve gates, which were of pearls, they understand introductory truths — pearls also signify such truths; by the foundations of the wall, which were of precious stones, they understand the knowledges on which that doctrine is founded; by gold like to pure glass, of which were the city and its street, they understand the good of love from which doctrine with its truths is transparent. Man's natural ideas thus pass into spiritual ideas with angels." — Swedenborg: "Heaven and Hell," No. 307.

REUEN THOMAS'S ESTIMATE.*

The author of this book is an Englishman well advanced in years and in charge of a Congregational Church near Boston. He is known as a plain, earnest man, of good intellectual ability and an excellent heart. It would appear that he prepared for pulpit use biographical sketches of eight "leaders," and he has printed them as delivered. The men of whom he tells are Jonathan Edwards, William Ellery Channing, John Henry Newman, Thomas Chalmers, Frederick W. Robertson, Emanuel Swedenborg, Horace Bushnell, and Frederick D. Maurice. The sketches are very brief and no attempt is made to give either a full account of the life or a summary of the teachings of any one. We have found all the lectures interesting, and have been struck with the unprejudiced way in which Dr. Thomas views his subjects. He rises easily above sectarianism, and almost as easily above any harmful regard for hasty popular judgment. He approves and criticizes with almost equal force, though he finds little to disapprove in Robertson, Chalmers, or Bushnell, and very little to uphold in Newman. In treating of Edwards and Channing he will probably be thought to show the most power of discrimination.

Swedenborg was not to have been expeeted in such a series, but his appearance is an evidence of the persuasiveness of his teachings. Dr. Thomas begins by frankly saying:

> To me, as to so many others, he is an enigma. His claims for himself as a revealer of the spiritual world are immense. These claims have been allowed by a select number of people, who have taken him as their religious teacher and guide, and have given to him an allegiance greater than that which we Biblicalists give to the Apostles — greater even than the ordinary Christian gives

* Leaders of Thought in the Modern Church. By Reuen Thomas. Boston: D. Lothrop & Co., 1892. pp. 191.

to his Christ. Those who would know the utmost that can be said for the claims of Swedenborg to the allegiance which many minds give him, should read an English book called "Noble's Appeal"—a book, I must own, which, when I read it twenty years ago, fascinated me not a little.

Here, of course, our critic is wrong in his estimate of the way in which Swedenborg is regarded by our people. It seems to be impossible for such minds to understand the power of rational spiritual instruction. They have taken their religion on authority, by yielding "allegiance" to some teacher like Paul, without understanding the teaching, and naturally enough they conclude that all other people receive truth in the same way. Now to our people no question of allegiance arises. If it does arise, it is a sign that they are not yet seeing truth in the light of truth. As for the suggestion of our magnifying Swedenborg above the Lord, what could be more cruelly unjust and untrue, and yet Dr. Thomas does not mean to bear false witness; it is only his inability to understand the convincing power of our faith, and his utter ignorance of our doctrine concerning the Lord. Indeed his way of speaking of the spiritual world, as if that were the main subject of our theology, shows the common misapprehension. We are pure Biblicalists. He says, however, later:

> In days gone by I have read enough of Swedenborg's writings to enable me to say that I am acquainted with most of his leading positions. It would not be honest or fair for me to speak about him if I had only such knowledge as people pick up from others—such knowledge as floats into the mind on the rippling current of conversation. . . . If I want to know what a great man teaches, I feel in duty bound to go to his own books, not to those of his commentators, be they friends or enemies.

There is a long digression here upon the subject of intelligent criticism, but it does seem as if Dr. Thomas had scarcely taken his own medicine in this case, though we do not forget how long a study such a man would have to make before he

could give, in so few pages, a good statement of our theology, and Swedenborg's life.

Dr. Thomas speaks briefly, but cordially, of the scientific works:

> Up to fifty-five years of age he was one of the most remarkable of scientific men. His mind seems to have been intensely active; his inventiveness great beyond almost any other man of his age. To enumerate his scientific works is to catalogue a library. In some of them he anticipated recent discoveries.

Passing then to the theological period he says:

> I do not undertake to interpret or account for Swedenborg. No such man has appeared in the history of later times. He is unique. To me he is a problem I cannot solve — a profundity I cannot fathom.

He then proceeds to make some comparison with Dante, quotes Emerson, and makes a brief but fair presentation of the correspondences of nature. After this and some account of the heavenly life, he declares:

> I confess to you that about very much of this there is strong probability, and a kind of fascination. I have found in reading Swedenborg's books that for a time they have a charm, and one is carried along from wonder to wonder, wishing it were all true; but by and by it becomes mechanical. It seems too ingenious. The very order becomes wearisome.

This is remarkable, and seems to indicate the absence of the logical, and even of the scientific faculty; for to the clear thinker or the scientist, the order and harmoniousness of a sequence of ideas are its chief and indispensable mark; but it appears that abruptness and inconsequence would be convincing to Dr. Thomas. We seem to see in this strange admission on his part, a prevailing result of the old irrational theology, that it has induced in people a dislike for orderly thought in that field. "Order is heaven's first law" would not be openly questioned by such minds, but nevertheless

they have a doubt of its truth, and dislike the work on "Heaven and Hell," because underneath its descriptions of the wonderful variety of life in the other world, it places a firm basis of principle.

Dr. Thomas goes on to speak of what is taught us in the Bible and in our doctrines, as if the latter were a substitute for the former, and not, as they are, an opening of general truths into their particulars. This is a common mistake from not recognizing the amount of description which the Bible gives. And the lack of knowledge on this point leads Dr. Thomas into a most unhappy confusion, in which he regards the Lord as teaching that heavenly happiness depends on the heart, but Swedenborg as teaching that it depends on the surroundings. He could not have made a more strange oversight.

Dr. Thomas refers but lightly to the greatest of all subjects, the Lord, and yet again he is wholly in error when he says that Swedenborg makes of the nature of Jesus the Christ "a kind of tabernacle in which God dwelt, affirming the divinity, but denying the perfect humanity." We do not see how he could have gained such an idea.

The point in the lecture which seems to call for the most explicit disapproval, is the following:

> His interpretations of Scripture are not always such as seem to bring Scripture into harmony with itself. One is startled to find that, notwithstanding his devotedness, and his deep repentance after sin, and his faith in God, King David is in hell; and much more taken aback to find Paul the Apostle there too, and that because he taught the doctrine of justification by faith, toward which Swedenborg had much antipathy. When we find these among the facts, it makes us doubt the factuality of the facts.

Upon this we must be permitted to make the remark, that as there is no such word as "factuality," so there is no reference to the state of David and Paul in any book published by Swedenborg. The most casual reader of the books which give the spiritual meaning of Scripture, knows that they do not concern themselves with personal matters, that they deal

with the Scripture as understood apart from the writers of the several books and all other persons, and that even the author's name was not published. Now to fail to give any idea whatever of the contents of the "Arcana" and the works on the "Apocalypse," and not only to suppress the truth but to substitute for the whole contents of these books a mere personal remark, is indeed to be as unjust as possible. Some references to David and to Paul were made in the fragmentary memoranda written before the Judgment, and published by Dr. Tafel under the title of the "Spiritual Diary," and these may be examined by any one who desires, but they do not have the least connection with the interpretation of the Scripture. Cicero is several times referred to in the "Arcana" as an illustration of the wisdom of the ancients, but it would not have suited Dr. Thomas to refer to him, for only his teachings are cited, and nothing personal is said. No; in order to discredit the broad and profound interpretations of Scripture which he finds in Swedenborg's work, he must make this substitution from his imagination, of an account of David and Paul.

The summing up may be found in the words:

> In Swedenborg there is a great deal that is undeniably good and great; there is very much which remains doubtful, problematical; to very many men, men too who are neither ignorant nor stupid, altogether unintelligible and unaccountable. So far as he is a commentator on the Christian Scriptures I should be disposed to consult him carefully; so far as he undertakes to go beyond the teaching of Christ and his Apostles I listen patiently, but in a condition of non-committal; so far as he contradicts that teaching which to me is authoritative, because in its quality superior to anything else I can find, and in its evidence irresistible — so far I must regard him as wrong and untrustworthy. I cannot forget that he set Christ before men as the sole and only revelation of the nature of God. I cannot ignore the fact that his doctrine of the omnipresence of God's Spirit is beautiful and complete.

This language is courteous, but it is rather vague. No attempt is anywhere made to point out any instance in which the

teachings referred to are contradictory of the Word. That they are not so in any case every student of them knows, and we doubt that Dr. Thomas had any definite point in mind when he wrote as above. He goes on to speak of the tendency of all men to go outside of the Word for teaching, but that does not apply to doctrines, all of which "are drawn from the letter of the Word, and confirmed thereby."

We have spoken freely and at length of this treatise because it seems to us a typical one, — fair minded but superficial, by no means hostile, though failing at all points to speak accurately. If one who may propose to give such a lecture would take the time to read Benjamin Worcester's "Life of Swedenborg," he would have some clear and direct knowledge of his subject, and might approve or condemn, with reasons given.

The reader cannot fail to notice that, of those who are sketched here, Dr. Horace Bushnell comes nearest to Dr. Thomas's heart, and he tells of the effect upon him of the book "Nature and the Supernatural," which he speaks of as "thoroughly adopted to his state," and he says that he owes Bushnell a debt of gratitude which he can never pay. This shows that Dr. Thomas readily acknowledges his indebtedness when he feels it, as a right-minded man should do. Now, the ideas in Bushnell which so benefited him by removing doubts which had troubled him, are only expressions in glowing language of truths revealed in the Word, and which had been brought out long before by Swedenborg, but to Dr. Thomas's mind it was necessary that they should pass through the medium of a mind of his own day and surroundings. This shows the necessity of men and books of this sort.

Cambridge, Mass. THEODORE F. WRIGHT.

THE LORD'S MESSENGER.

THE burden of the Book of Malachi is the coming of the Lord. It may be thought of as the Book of the Messenger preparing the minds of the Jews for the coming of the Messiah. The closing words of the prophecy are:

> Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord! And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (MAL. iv. 5, 6.)

From the prophetic utterance of Zacharias, as well as from the testimony of Jesus concerning John the Baptist, it is quite clear that *he* was the Messenger who was for to come.

Turning the heart of the fathers to the children, and of the children to the fathers, represents the preparation for a new dispensation — the formation of a new heaven and a new earth. Specifically, turning the hearts of the children to the fathers, is the getting back to first principles, in this case the principles of morality contained in the Law of Moses, as may be seen from the preceding verse:

> Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, the statutes and judgments.

It is not enough, however, to get back to first principles; there must be the development of new principles — the heart of the fathers must be turned to the children. The new must be rooted in the old, and a logical development from the old; and those who love the old should encourage the development of the new. Though old heavens and earths pass away the Eternal Truth will still unfold itself in new manifestations and applications. The same general principle holds in regard to the second coming of the Lord. While Swedenborg, the Messenger of the second coming, tries to turn the hearts of the fathers to the children, by showing

that the Athanasian Creed is true if it be understood in the new way, there seems to be in the whole Christian Church a double turning of the hearts of men — a turning back, on the one hand, to primitive Christianity, to the teaching of the fathers, and on the other a turning forward to the development of new thoughts and ideals; thus recognizing that the new is the legitimate child of the old, though somewhat different in its forms and terminology. The value of this transition period is that it prepares the way so that the Lord's coming will not smite the earth with a curse. The evolution of new forces is always attended with danger. The introduction of electricity as a motive power has been attended with considerable loss of life, because the conducting mediums and machinery had not been fully perfected. The formation of a new heaven of angels, and a new church on the earth, is an absolute necessity at the beginning of a new dispensation. For a new and higher power is to be given to the world — a brightness of truth, and a fulness of love, that would blind and destroy if men were not properly prepared to receive it. The necessary means of preparation are the formation of societies of angels and men who are in the old, and yet open to and looking for the new; and at the same time instruction in the terms of a new theology which will properly express the new ideas now to be revealed.

The prevalance in the Christian world, on the one hand, of what is called the Higher Criticism of the Bible and Primitive Christianity, and on the other of a new Speculative Philosophy, looking to the development of a new type of Christianity, is not, strictly speaking, of the New Church; but it will assist in the very necessary work of gathering out the stones, and casting up of highways, to prepare the way for the second coming of the Lord.

Salem, Mass. JOHN A. HAYES.

WHAT HAVE YOU DONE?

Twilight is falling
And the day is gone.
Soul, what have you done?

Did you catch the light
Of the golden dawn,
To brighten your own?

Did you hear the birds
In their happy song,
Their music prolong?

Did you see the flower,
In your onward way,
To perfume your day?

Did you see the brook,
In its freshening flow,
To cheer, where you go?

'Tis nature does this,
Have you not the power,
Such wealth to adore?

A soul should do more,
When earth can so grow
In beauty to glow.

Ope the soul's window
All beauty to win,
And let the light in.

Till soul can answer,
The one talent given
Has reached out to men.

Blossomed in action
The up-reaching thought,
Till heaven's note was caught.

Eoria.

AT THE RIVER JORDAN: A STUDY OF JOSHUA, CHAPTER III.*

MOSES represents the Word of the Lord, or Divine Truth, leading men out of bondage to the earthly senses and their illusions. Joshua represents the same Word of the Lord, leading men into possession of their spiritual faculties and into the realities of spiritual life. It was the lot of Moses representatively, in leading men out of bondage, to lead them into a realization of the darkness and painful dreariness of a life absorbed in earthly things. This was pictured in the bleakness and hardships of the wilderness journey, with its hungerings and thirstings, while the supply of angels' food was ever at hand, and also the rod, at whose bidding waters gushed from the rocks. But it was the privilege of Joshua to represent the Word leading men out of this darkness and suffering into a perception of "the true light that lighteth every man that cometh into the world," into an appreciation of angels' food, and an ability to enjoy the waters of eternal life. So across the Jordan was not found release from enemies and combat, but, nevertheless, "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey" (DEUT. viii. 7, 8); and the safe enjoyment of these so long as the Lord was worshipped and obeyed.

The River Jordan divides these two lands, so different, and representing so different states of life. Our study is at this point of division or of difference, and of how the transition is made from one state to the other.

We find Joshua, the Divine leader, rising "early in the morning" (verse 1), that is, at the very beginning of the work which is so different from that of Moses, and removing the camp to the Jordan, thus confronting the church represented

* Read at Ministers' Meeting, Boston, September, 1892.

by the Israelites, with the difference, that is, the change which is to take place.

The valley of Shittim where the people were led to commit whoredom with the daughters of Moab (NUM. xxv.) by the infernal cunning of Balaam (NUM. xxxi. 16), and where they suffered so grievously for their sin, had become a valley of illustration. (A. E. 518.) The understanding of how terrible a thing sin is, had received illustration. The sin of adulterating truth by holding it in connection with an evil or unconsecrated life, was left behind as they removed from Shittim and came to Jordan.

It was in the River Jordan that John afterwards baptized. By means of baptism as a symbol and a sacrament, men pass from the pursuit of a natural life to that of a spiritual. In that sense life becomes consecrated to the Lord and His kingdom by means of baptism. The old habit of using truth for self and selfish enjoyments is thus left behind. We remove the camp from Shittim, and come to Jordan and lodge there. One ought always to lodge there before he passes over.

And in the next verse (verse 2) we are taught how long they ought to lodge there, namely, three days. That is, until a full realization is reached of the holiness of that which we are about to receive. And not only of the holiness of the sacrament as such, but also of the holiness of the kind of life that is to follow, and to which it is intended to introduce us. All approach to the Lord is holy, and should be undertaken reverently. Thus God called even to Moses out of the midst of the bush, saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (EXOD. iii. 5.) We need especially to realize that when we pass the Jordan we shall stand on holy ground. The other side is even called Holy Land. Whatever may have been the natural preparations of a great host, not only of men, but also of women and children, which required the space of three days before the Israelites could pass on, such are the preparations of the spirit, the maturing of a right spiritual state, needed for the transition from a natural to a spiritual pursuit of life.

When this has been completed enlightenment as to how the transition is to be accomplished is given.

And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. (Verses 2–4.)

Before this enlightenment is given, we may fail to see the use of the external ceremony of baptism, or even the need of the Bible as a means of entering upon a good life which has spiritual value. There are men who believe that they are living the life that leads to heaven simply by the practice of civil and moral virtues, and who regard Bible religion as no more spiritual than the religion of nature. With many, natural religion is esteemed above revealed religion. But when we have come to the River Jordan and lodged there three days, it is given us to know that the passage is to be made when we see the ark of the covenant of the Lord our God, that is, when the Bible is recognized as His Word; and when its teachings lead us. And even more than this seems to be the lesson we now have before us, for the Israelites were to move only as they saw the ark borne by the priests. And does this not mean that we are to move, if we move in an orderly manner, only as we find the Word leading us? — the Word in the hands of the priests of the church? Then we are to remove from the states of natural life, and follow it — follow the teachings of the Word explained and rationally understood. All this seems to require, first, the Word of God, and secondly, an organized and orderly church to explain the Word, and administer the sacraments which it enjoins.

Furthermore, it is given us to know at the River Jordan, that the Word, with the church which bears it, is not to be approached like the familiar things of earthly life. We are reminded of Uzzah's unhappy error, when he put forth his hand, and, touching it, died by the ark of God (2 Sam. vi. 7), in the words which follow, saying:

Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. (Verse 4.)

If we lose our reverence for the Word and sacred things, they lose their power to protect us from evil, and guide us into holiness. Indeed a lack of reverence is in itself an evidence and expression of evil which is deadly and unholy. When we hold the heart and the head, the affections and thoughts, in an attitude of entire reverence for the Word in the church, it can protect us, and guide in the ways which we must go — ways of spiritual attainment which we have not passed heretofore.

When Joshua speaks to the people, it shows us how the Word of the Lord urges reverent study and obedience upon us, as a means of progress into spiritual life.

And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you. (Verse 5.)

And when he speaks to the priests, charging them with their sacred duties, we are taught of the duties of the priesthood, now and always to take up the Word of the Lord, and pass over before the people. The Word of the Lord is epitomized in the Ten Commandments which were written on the tables of stone. Within all parts of the Bible these Ten Commandments are embosomed, just as the tables of the covenant were enfolded by the ark. By virtue of their presence the Lord is present in all parts of the Word. And the priesthood which takes them up, doing them and teaching them, preaching them by example and by precept — that priesthood bears the Lord's presence before the people; that priesthood is fulfilling the charge uttered by the Lord's lips, saying:

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever: Even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. . . .

At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My Commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself to him. (JOHN xiv.)

This blessed promise is not for the priest alone; but he is charged to go first, and by faithfulness in deed and word lead the people into the realization of it.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. (Verse 6.)

This when properly done does not magnify the priest in the eyes of the people, however much they may respect, and even reverence, the office which he holds. But it magnifies the Word of the Lord, represented in its living, active, human aspects, by Joshua, whose name, let us remember, is the Old Testament form of the name Jesus, "the Word made flesh to dwell among us, — full of grace and truth."

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so will I be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. (Verses 7, 8.)

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now, therefore, take you twelve men out of the tribes of Israel, out of every tribe a man." (Verses 9–12.)

These twelve men, chosen out of every tribe, were to be especial witnesses of what was taking place, and were to set up stones, representing truths about facts, which were to tes-

tify perpetually to Israel, the church, that it is the Lord who leads His people through the Jordan into Holy Land. They were twelve, one from every tribe, to teach us that everything of the church should testify to this. They prefigure the choice of the twelve disciples of the Lord who were to bear witness to Him as "the resurrection and the life," the One who has passed before us from natural to spiritual life for the sake of leading us into His Kingdom.

And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." (Verse 13.)

We are told later that this was the time of harvest, and that the Jordan overfloweth all his banks all the time of harvest. (Verse 15.) It is the time of harvest, indeed, when the fruits of natural living have made us ready to enter into states of spiritual life. The Jordan represents a knowledge, or understanding, of the truths which introduce to that higher life. They are found in the letter of the Word, for "all doctrine must be drawn from the letter and confirmed by it." (S. S. 53.) But they are truths about the Lord and His spiritual kingdom, and they are especially the Ten Commandments which reveal our duties to the Lord and the neighbor. These commandments were written on the tables of stone, and had been followed in obedience, more or less blind, through all the wilderness journey. Now at that journey's end, it is interesting to find the priests bidden to carry them down into the Jordan, that is, representatively, to understand them and cause others to see their meaning.

But it is not a matter of the understanding merely. It is an understanding which is received through the application of them to life. Just as the palsied man was bidden to take up his bed and walk, or go about his life work, so the priests are bidden to take up the Word of God and walk, or live, according to it. And then, as soon as the soles of their feet rested in the waters, the waters began to divide and give

entrance to Holy Land. As soon as the lowest things of the priests' lives, the things in daily contact with earthly duties, rest in an intelligent application of the Word of God to them, then the way begins to be opened for the church to pass onward into its spiritual heritage.

This bringing down of the Word of God into every day life is all the more necessary on account of the swelling of the Jordan; "for the Jordan overfloweth all his banks all the time of harvest." (Verse 15.) To understand the Word of God is a harvest. Every new perception of its meaning is a harvest to the intellect. The intellect naturally swells with pride at such acquisitions. And a good moral and civil life, in accordance with them, imperils the spiritual life with a flood of self-righteousness. We are led, perhaps unconsciously, to thank God we are not as other men are; we are shut out of Holy Land by the swelling of the River Jordan (A. C. 1585), until we humble ourselves before the Word of the Lord by applying it to our every-day lives in self-examination and repentance. The water of the Jordan, an understanding of Divine truth, is given first of all for self-examination and repentance. So using it we are enabled to realize that there is none good but One, and that all wisdom and all power of holy living is His alone. Then the swelling waters stand and rise up "upon an heap very far from the city Adam, that is beside Zaretan: and those that come down toward the sea of the plain, even the salt sea, fail, and are cut off, and the people pass over right against Jericho." (Verse 16.)

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan." Dry ground represents goodness which desires truth, — "and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Verse 17.)

Providence, R. I. H. Clinton Hay.

TWILIGHT-TIME.

THE children are telling their stories,
In the still and the twilight time,
And they tell them over and over,
And they tell them in prose and rhyme.

How Jack climbed "way up the beanstalk,"
Of the babes that were lost in the wood,
Of Cinderella's glass slipper,
Of "Little Red Riding Hood."

And their curly heads are nodding,
And their eyes are large and bright;
And the setting sun has kissed them,
One lingering, golden "Good Night."

Soon mother will come and call them,
And will fold their hands in prayer,
And the little souls will wander,
Away up the dreamland stair.

And I shall stand by the bedside,
And whisper the Father's Name;
And shall cry, in utter contrition,
"O, Lord, make my soul the same!"

That when Life's story is ended,
Its joys and its sorrows all told,
I, too, may lie down in silence,
And the weary hands may fold.

And Thou, O my Father, wilt call me,
Thou wilt answer that wordless prayer,
Thou wilt send Thine angels to carry
My soul up the Golden Stair.

Vineland, N. J. ADOLPH ROEDER.

DOCTRINAL STUDIES.

THE WORK OF THE CHURCH ENOCH.

We are taught that the seventh form of religion developed among early men is called in the Word "Enoch," of whom it is said that "he walked with God, and he was not, for God took him." (Gen. v. 24.) Of this passage we read:

There were at that time those who, from the perceptions of the most ancient and subsequent churches, made doctrine that it might serve as a rule of life and that by means of it men might know what was good and true. They who were such were called Enoch. This is signified by the words, "Enoch walked with God." So they named that doctrine, which is also signified by the name Enoch which means to instruct. To walk with God is to teach and live according to the doctrine of faith. . . . That "he was not, for God took him," denotes that doctrine preserved to posterity. Enoch reduced to doctrine the perception of the most ancient church, yet at that time it was not permitted to be used, since knowing from perception is wholly different from learning from doctrine. They who are in perception have no need of knowing by means of formulated doctrine. Yet because it was foreseen that the perception of the most ancient church would perish and that then men would learn by doctrine what is good and true or would come through darkness to light, therefore it is said here that God took him, which means to preserve to posterity. (A. C. 519–521.)

In a later passage we read:

These teachings were first collected and put away that they might not perish by Cain, of whom it is said that a mark was put upon him lest any one should kill him. Afterwards the teachings so collected were reduced to doctrine by Enoch. (A. C. 609.) The teachings were collected and were reduced by those called Enoch to a definite form of doctrine. (A. C. 736.) They who were called Cain and Enoch collected teachings from the men of the most ancient church. These teachings consisted only of sig-

nifications and arcane statements as to what earthly objects represented, such as mountains, trees of all kinds and their fruits, and so on. (A. C. 920.) They collected and made doctrinals. (A. C. 1241.)

In this group of abridged statements we see what work was done by those called "Enoch." They "made" doctrine; they "reduced" to formal tenets the religious perception of their time. There are other passages of similar import in the "Arcana," such as 2896 and 5136.

A still more full account of this subject is given later:

I have been instructed that the men of the most ancient church, which was before the flood, were of so heavenly a genius that they conversed with the angels of heaven and were able so to do by correspondences. So their state of wisdom became such that they thought of everything they saw on earth not only naturally, but also spiritually and thus in conjunction with angels. I have also been instructed that Enoch, mentioned GEN. v. 21–24, with his companions collected correspondences from the speech of these men, and transmitted the knowledge of them to posterity. (S. S. 21.)

So far as these passages show, this knowledge may be supposed to have been at first transmitted orally, but the very nature of this knowledge would suggest the use of symbols pictured by some scribe and would lead the way to the use of letters. It has been an accepted theory that the cuneiform or wedge-shaped characters, which are found to have been used in Palestine and Egypt as well as in the valley of the Euphrates, are in reality pictures of objects, as other letters more obviously are.

But the most full account of the work of the Enochites is given in another place where the fact that their teachings were reduced to a written form is distinctly stated:

It has been revealed to me from heaven who are meant by Enoch and what is signified by GEN. v. 24; namely, that they collected together representatives and the correspondences of natural things with spiritual from the men of the most ancient church, for they were in the spiritual understanding and perception of everything they saw, and therefore from objects in the world they perceived

corresponding spiritual things. Since the Lord foresaw that that spiritual perception would perish with their posterity and that the knowledge of correspondences by which men have conjunction with heaven would perish with it, therefore the Lord provided that some who lived among the most ancient men should gather together the correspondences and commit them to writing. These were those who are meant by Enoch and that is the writing which is meant. That writing, because it was to serve later churches to be established after the flood for the understanding of spiritual things in natural, was preserved for their use by the Lord and also protected lest the last generation of the most ancient church, which was an evil one, should harm it. This in the spiritual sense is meant by "Enoch was not for God took him." (A. E. 728.)

The Latin word translated "writing" above is *codex*, a word originally meaning the most primitive way of writing upon wood, and probably used here to signify that the record was made in some such way.

This statement as to the writing stands alone, so far as we know, but it is simply a more complete expression of what is said elsewhere. In T. C. R. 202 the language of S. S. 21 is repeated, and the same language is to be found in the chapter numbered seven in the posthumous treatise on the Word. This and T. C. R. 202 are overlooked in the Concordance, and a reference to them should be inserted after S. S. 21.

ERRONEOUS PUNCTUATION.

We were lately surprised to hear the question asked, "Could not the people of the Ancient Church be regenerated?" The answer that they certainly could be, led the questioner to point out in the "Dictionary of Correspondences" the following passage:

> Every man of the church called Noah was of the posterity of the Most Ancient Church, consequently in a state nearly similar to hereditary evil with the rest of the posterity which perished; and they who were in a similar state could not be regenerated and become spiritual; as those who are not so infected with hereditary evil. (A. C. 788.)

This seemed to confirm the doubt expressed in the ques-

tion; but, as we knew that there must be some mistake, we turned to the original, which at once showed that there had been a semicolon inserted after "spiritual," which tended to cut off the sentence at that point, so that the reader had understood that they could not be regenerated and be made spiritual. The meaning evidently is that they could not be regenerated in the same way, that is, by a direct process and with the same result. The last line should be closely joined to the preceding. There should be only a comma after "spiritual," and so the original edition had it, and so the translation is:

> And all who were in such a state could not be regenerated and made spiritual, like those who have not the same kind of hereditary condition.

The greatest care should be used in making extracts, not to put in stronger punctuation than the sense requires. The "Dictionary" confused the sense.

TRANSLATION OF H. H. 2.

In H. H. 2, under the heading "The Lord is the God of Heaven," we find the statement that the angels declare that those who come into the other life with an idea that there are three Divines, are not admitted into heaven because their minds are confused. They who are willing are therefore instructed. In mentioning these persons Swedenborg says that they are such as "come out of the world from the church" — *qui ab ecclesia ex mundo veniunt.* The meaning is plain. He treats of people who, while in the early life, were Christians and yet were taught to believe in the three Divine Persons as three Gods.

But simple as it is, it is not an easy passage to translate. If we say, as we believe the translation has generally run, "who come from the church out of the world," the reader's mind may not see what is meant and may ask, "What is the church which is out of the world?" If we reverse the phrase and say, "out of the world from the church," there may be a thought conveyed that the world is from the church. The meaning is of course "from the church in the world," but the language is not that. It is as if we said of the Israel-

ites, "They came out of Egypt from slavery." The Lippincott edition takes a bold course here by saying, "Those belonging to the church who come from the world," and so reconstructing the text that it would be *illi ecclesiae qui ex mundo veniunt*. We do not like this rendering fully, because it seems to reconstruct the original language and then translate it. The Rotch edition takes a still bolder course when it says, "those who come into the other life from within the church." Here no doubt the meaning is given, but it seems undesirable to depart so far from the original that *ex mundo* becomes *in alteram vitam*. The whole question is raised as to how far we may adopt an ordinary form of speech as a substitute for Swedenborg's language, when translation is difficult and an exact translation may leave the passage somewhat obscure; but we cannot discuss it here.

In this case we feel that the rendering "those who come out of the world from the church," being exact, is to be first considered, and we do not see that it is seriously objectionable.

"MAN at his birth has not the smallest portion of good of or from himself, being totally and entirely defiled with hereditary evil; but all the good he has enters by influx, as love towards his parents, nurses, and little companions; and this from innocence. These are what flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven; and thus man during his infancy is imbued with those things. Afterwards, as he grows up, this innocent, infantile, and peaceful good by degrees recedes; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures thence, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without them man could not possibly be man; for his states of lust, or of evil, without tempering by states of the affection of good, would be more atrocious than those of any animal. Those states of good are what are called remains, which are given him by the Lord, and implanted in his disposition, and this when man is ignorant of it." (A. C. 1906.)

THE ELEVENTH HOUR.

Even at the eleventh hour —
Haste! Haste!
Gird up the remnant of thy power
Ere it, too, run to waste.
On with thine armor, swift, and braced
For conflict, let thy brave strokes sound
Till victory is found
Even at th' eleventh hour!

Mind not the sinking sun,
Nor wait
To cry, alas! o'er fields unwon.
'T is late — ah, true, 't is late!
But make this hour the hour of Fate.
Since time no sun hath ever yet
On noble purpose set,
And God's work thrives tho' late begun.

Behold th' appointed time
Is now!
For Good the day is at its prime,
And, tho' thou knowest not how,
God marks the furrows of thy plow.
Believe! All strife shall end in peace,
When doubts and questionings cease.
Sow, thou, and wait with faith sublime.

A. L. Muzzey.

BOOK NOTICES.

A Daughter of the Druids. By Mrs. Alice K. Hopkins. Boston: 1892. pp. 297.

Mrs. Hopkins is of the Kimball family which traces its lineage back to the Cimri or Kymry of Western Britain, and it has been a pleasure to her to penetrate the past, and draw out into book form what she has learned of the lore of the Druids. She has not hesitated to give to her fifteenth-century heroine astrological knowledge which was to be found rather in Chaldea than in Britain, but she has drawn a pensive personality which would find its food in a purified theosophy. Here is a wise bit:

> And do you hold that these correspondences extend through all nature's phenomena? Rupert Stirling asked, catching for the first time a glimpse of the great fact that the natural world is but the mirror of the spiritual.
>
> Are we not told that "the invisible things are clearly seen, being perceived through the things that are made," Alice replied.

And again, when the maiden and her chivalrous friend are conversing, she speaks of the spiritual meaning of something in the Bible, and he says:

> I perceive that the Bible is to you a book of analogisms, wherein you find all human experiences.
>
> Yes, for the law of analogy underlies everything. To find the likeness or agreement of the higher in the lower is today a lost art, but the coming ages will see its revival. The whole spiritual drama embodied in the history of Israel is enacted in every great cycle, in every age, and even in each individual life; hence the Bible is indeed a history of the race.

There is some liberty taken here in making this woman of the time of Joan of Arc speak the language of the new age, but Mrs. Hopkins has skilfully portrayed a prophetic being.

Liturgia della Nuova Chiesa. Firenze: 1892.

The liturgy prepared by Signor Scocia for the use of Italian New-Churchmen is an octavo volume of two hundred and twenty-six pages, and is bound in cloth with red edges. Its appearance at once shows the great care which has been exercised in preparing for the public worship of the Lord Jesus Christ in Italy. No

compiler's name is seen on the title-page, but the preface is signed by Signor Scocia. It is, by the way, a very good preface, not merely a description of the book, but an account of its purpose and a declaration of the principles of worship in the New Church. We wish that all our books of worship were as well furnished with reading matter which might satisfy the want of a new comer who looks into the liturgy while waiting for the service to begin. Signor Scocia has followed in the main the liturgy of the English Conference, which has two services for five Sundays, so that the whole service, except the sermon, is before the worshipper. We find here the Decalogue given as we have it, but the Blessings are given as nine, and the Lord's Prayer conforms to the common version, and not to the original Greek as with us. In the service of Baptism the statement of faith is shortened to the following:

1. God is one in essence and person, in whom is the Divine Trinity of Father, Son, and Holy Spirit; and the Lord and Saviour Jesus Christ is that God.

2. In order to be saved man must shun evil as sin against God and lead a life according to the Ten Commandments.

The full statement of faith covering six pages is given later by itself. Here the name Jehovah is found, but elsewhere the title Lord is used. All occasional services are provided for. The book closes with a collection of one hundred and twelve hymns printed without music, but well arranged under specific titles and apparently making a sufficiently full song-book. We are impressed with the care which has evidently been taken in making this book, and we believe that it will have the Divine blessing upon its use.

The Clergy and Laity in the New Church. By the Rev. R. L. Tafel, Ph. D. London: James Speirs. 1892. pp. 57.

This pamphlet is the second which Dr. Tafel has published on "New-Church Issues," by which of course he means pending questions affecting our organization. He finds two harmful tendencies, the one of the "clerical extremists," the other of the "radical extremists," the one interfering with the full development of the use of the laity, the other having a like effect upon the clergy. His only and his sufficient answer is an appeal from the extremists on either side, after quoting their absurd declarations, to the doctrines themselves, and this he does so directly and successfully as to give ground for hope that his efforts will be beneficial. His conclusion is as follows:

From all this it follows that the "Golden Mean," so far as the relation between the clerical and lay functions is concerned, requires that each of these functions shall limit itself to that place in the Church which is appointed for it under the Doctrines contained in the Writings of the New Church. That the clergy, therefore, shall not claim for themselves any of those uses, rights, and prerogatives which in the Writings are assigned to the laity; and that the laity, on the other hand, shall not usurp the administration of any of those "ecclesiastical" uses, which in the Writings are plainly reserved for the clergy.

L'Evangile Social. Par C. Humann. Paris: 1892.

From three small pamphlets bearing the above title we conclude that M. Humann is engaged upon a new work, under the general head of "The Social Gospel," and is issuing it by chapters. We have here what he has to say on Liberty, Authority, and the Mansions of the Heavens. He gives first a summary, then a text from the Word, and then about eleven pages of explanation apparently first used as a sermon or lecture. On the back is an advertisement of some of the books for sale at the room in Rue Thouin. As a series of popular tracts these seem to be well designed and expressed.

Biblia. A Monthly Magazine devoted to Biblical Archæology and Oriental Research. $1.00 a year. Monthly. Conducted by Dr. Charles H. S. Davis, Meriden, Conn.

This magazine, whose name is well chosen, for it especially concerns the Bible, is owned and edited by a gentleman who is carrying it on for the sake of supplying a generally felt want. Every scholar was asking for a publication which would give him the news from Bible fields now undergoing excavation, and from the study of inscriptions concerning Bible times or peoples. Dr. Davis undertook to supply this want and he has succeeded admirably. He always gives information as to the Palestine and Egypt Exploration Funds, but he also obtains original articles of special value. Books published on these subjects are always to be had through him. Of course he gives many extracts from other publications, but this is expected and is wanted, since they are always important. *Biblia*, therefore, forms a conduit in which the streams of archæological study mingle and flow to a common reservoir, that is, the reader's mind.

The Church and Science: The Fundamental Problem Between Them. By the Rev. Thomas Child. London: James Speirs. 1892. pp. 40.

The author of this pamphlet, pastor of the church of our faith at Kensington, London, has no equal among our people abroad, and perhaps also on this side, as a debater and as an exponent of our theology to an audience of scientific or philosophical people. In June last, he addressed a large assembly in Prince's Hall, Piccadilly, in reply to or in criticism of a previous discourse of the brilliant Dr. Momerie, and he seems to have been signally successful, not only in showing where Dr. Momerie had failed to make his claim good as a healer of the breach between religion and science, but in expressing the views of the New Church in regard to the Scriptures and their interpretation.

The Gospel According to St. John. By the Rev. A. Plummer, D. D. Cambridge: 1891. pp. 388.

This is one of the series called "The Cambridge Bible for Schools," and impresses the reader very favorably. In his Introduction the writer sets forth the facts as to John personally, and as to the gospel which bears his name, and shows why no doubt should be felt as to the genuineness and authenticity of the gospel. Neither here nor in the notes is it his purpose to say anything new, so much as to give the best results of recent studies. He is cautious and conservative in a high degree, but feels that John was not the author of viii. 1–11, though he does not question its genuineness as a true account. He is distinctly a tripersonalist in the old way, as when he says:

> There is a real sense in which even in the Godhead the Son is subordinate to the Father; this is involved in the Eternal Generation and in the Son's being the Agent by whom the Father works in the creation and preservation of all things.

In general, however, he gives only useful information which makes many expressions in the gospel more intelligible. Four good maps accompany the book, and there is a full index which shows the amazing amount of information culled from a hundred sources, and brought into small compass here.

In his appendix, giving a list of the events of the Passion, Dr. Plummer made a mistake in speaking of the time of killing the lambs as the end of the fourteenth day of Nisan. It was the eve of that day which extended through the night and next day to the time of burial. He should have put the hour of the last supper, which he holds to have been one day before the regular passover meal, as the beginning of the thirteenth, and not of the fourteenth

of Nisan. At the beginning of the fourteenth, when the lambs were slain, our Lord breathed His last as to the flesh.

Marriage Love. A Poem. By James Spilling. London: James Speirs. 1892. pp. 76.

In a tasteful white dress, Mr. Spilling sends us a poetic account of his singularly sweet married life, making the book a memorial of his wife who lately passed on. His plan is a simple one, — to write under each heading, "Sudden Love," "Sweet Wife," and so on, five verses of four lines each, and so to tell the story of his domestic life. We shall quote from the poem for the benefit of our readers. It is interesting to note that, just when the editors of the Rotch edition had decided to use the title "Marriage Love," instead of the older form, "Conjugial Love," Mr. Spilling should have selected the same phrase and given it currency in this attractive way.

*** *The Sower* is the new Sunday-School paper. We wish to commend it, and to urge upon our readers the need of supporting it. It will appear each week from the beginning of October to the end of June, and will cost but fifty cents, with a reduction in price for large numbers. Send for a specimen copy to the Western New-Church Union, 17 East Van Buren Street, Chicago, Ill.

*** *The Journal* of the American New-Church Sabbath-School Association is, as usual, well made up and printed. The Secretary is remarkably successful in getting the statistics which are wanted, but even so he is obliged to note failure to report on the part of Baltimore, Brooklyn, Portland, Providence, Roxbury, and Waltham.

The Story of Juliette. By Beatrice Washington. Boston: Roberts Brothers. 1892. pp. 186. $1.00.

A charming, innocent, French story of true life.

Dear. pp. 312. $1.00. Baby John. pp. 114. 50 cents. Boston: Roberts Brothers. 1892.

Good books about true-hearted young women, by the author of "Miss Toosey's Mission" and other stories.

THE NEW CHURCH.

GIFT BOOKS WELCOMED IN INDIA.

A PRESENT of books was lately made from the Rice Legacy to the assistant Secretary of the Punjab Bible and Religious Book Society of India. Mr. D. L. Webster, of Boston, the trustee of that legacy, received a reply dated Batala, Punjab, India, Sept. 13, 1892, from which we make some noteworthy extracts:

I have to acknowledge with gratitude and thankfulness the receipt of twenty-five volumes of the works of Emanuel Swedenborg received some time ago. I cannot very well express in words the joy that I feel at having got possession of such books, and I shall always regard them as a priceless gift, even more priceless than anything else in this world. Believe me, ever since these books have come to my hand there has not been a single moment which I could spare from my engagements, that I have not devoted to the study of those books and other relevent subjects. I confess that they have introduced me into quite a new field and have shed a new light on the page of the Scriptures which has cleared up many passages hitherto quite dark and obscure for want of light. Still, I must admit, there are some points which I do not feel certain about yet, but I hope further study will help me to comprehend them. I am very jealous about the truths of the Scriptures and therefore I cannot admit anything on the point of religion without proof from the same source.

Now what I want is the favor of some kind person to help me to understand such points as I find difficult or obscure and take the trouble of corresponding with me.

At present I want to know something on the following points, and I trust you will kindly answer them yourself or get some one else to do so: —

1. The organization of the New Church at present, and all about it.

2. How the members of the New Church are treated by other denominations. Do they regard them as heretics and consequently persecute them or shun their company?

3. Have you any missionary society or any funds to help such work?

4. Will your Society undertake to print and publish, if I translate, some of Swedenborg's works into oriental languages, or compile a book explaining his teachings to my countrymen?

I will write more when I get an answer to these questions. I would like to have some other books written by New-Church ministers — particularly those of Theophilus Parsons — such as "Religion and Philosophy of Swedenborg," and "Deus Homo," etc. I am quite willing to pay their prices if it be required. Also I would like to see some journal of the Society if there be any, for by that means I could know about its workings.

I trust you will excuse me for writing to you so freely, without having any former acquaintance, but as I believe we are all brethren belonging to the same heavenly family, I do not hesitate to ask the favor, particularly when it concerns my spiritual welfare and the glory of the Lord God our Saviour.

The books referred to and several others, including the Convention Journal, have been sent, and further correspondence was invited.

AN ERROR MAGNIFIED.

DURING the absence of the Rev. Charles H. Mann, editor of the *Messenger*, on a long vacation in Europe, where he has been finding a cordial welcome among his subscribers and others, his place has been ably filled by the Rev. S. C. Eby, who has had some experience in that way before. Mr. Eby, whose treatise on "Swedenborg's Service to Philosophy" places him among our most thoughtful men, has a trenchant pen and once at least has caused pain, no doubt, unintentionally. In drawing a lesson of the supreme value of the arts of peace, from a parade of veterans of the Rebellion, he came down severely on all military life, and spoke disrespectfully of the old soldiers, who to his younger mind presented the appearance of politicians and pensioners. There is no denying that many of the soldiers are such and that their organization, the Grand Army of the Republic, has been deserving of some reproach, so that to a degree Mr. Eby's strictures are true, and many of the soldiers who have never joined that organization or have retired from it would not defend it. But Mr. Eby, if he were old enough, would know one kind of soldier, of whom, indeed, Mr. Mann is a good example, who is not open to such criticism.

In the "Doctrine of Charity" we read of the commander of an army:

> He does not love war but peace, and even in war he loves peace. He does not go to war except for the sake of his country's preservation, thus he is not an aggressor but a defender; yet afterwards, when the war is begun, he is also an aggressor, since aggression is defence.

Speaking then in similar spirit of the officers in subordinate command, Swedenborg adds:

> I have seen such officers in the higher heaven.

Lastly, in speaking of the common soldier, he says:

> Before battle he raises his mind to the Lord and commends his life into the Lord's hand; and then, having done this, he brings his mind down to his body

and becomes brave, while his thought of the Lord still remains in his mind above his courage, though he does not know it. If now he dies, he dies to the Lord; if he lives, he lives to the Lord.

These passages, which we first read in the enemy's country in 1864, have been found very applicable to life in times of peace, when dangers are still to be prepared for. Had Mr. Eby considered these words, when writing, he probably would have given his editorial another tone.

Having said so much, we wish to express our regret that the Board of Publication took the editorial so much to heart as to print in a later issue a sharp reproof. The best way to take an unmerited rebuke is to pass it over in silence or with mild denial of guilt. The best way to deal with an imperfect doctrinal statement is to see that a correction is prepared. In this case, however, only the original writing is called into prominence, and no remedy is in any way applied.

All editors make mistakes. They must sometimes write in haste and sometimes when they are weary. They not seldom see in the printed matter that a correction of some sort is needed, and they are generally ready to make it. A flat rebuke, however, published in their pages, simply lessons their courage and influence, if it does not lower their employers in the public estimation.

INDEX TO ENGLISH MAGAZINES.

THE publication some ten years ago of the elaborate index to our own MAGAZINE, which was prepared by the Rev. H. W. Wright upon the completion of the first series of forty-four volumes, suggested to several minds that a similar work should be done in England, where the *Intellectual Repository* had passed through a still longer series, and had then been succeeded by the *New-Church Magazine*. As with us this periodical had been made the depository of the best thought of our English brethren. Studies of the Word and of doctrine which had been carefully made, and which would be of almost equal value now, made up a large part of the contents. The names of the writers of such papers will always be held among us in the highest esteem. To a small extent, indeed, these studies were afterwards brought out in volumes which are in use at the present time by our ministers and others, but this did not take much from the value of the series of annual volumes.

We had collected without much labor or expense, a set of the *Repository*, and had found out something of its value, but had concluded that an index would immensely increase its usefulness. We reflected that there were still living in England some persons who could give aid in placing names to articles which had been published anonymously, and for this and other reasons we felt that an index should be called for. We therefore took the liberty to address a letter on the subject to the English Conference, and were much pleased to learn that the suggestion had been accepted and acted upon by the appointment of a committee to obtain subscribers and then to proceed with the work.

At the last session of Conference, which it was our privilege to attend, it happened that the subject came up under a report from this committee that it had not received a sufficient number of subscribers to warrant the preparation and issue of the index. It seems that the committee has undertaken to index, not only the *Repository* itself, but some other periodicals of similar character, which had for brief periods been in the field, and that, even if the work were done gratuitously as was proposed, more subscribers than have yet appeared would be needed to bring out the index.

We ventured to express the hope that the plan would not be abandoned without one more effort being made, and this seemed to be the feeling of Conference. The committee was therefore reappointed.

In order to give such assistance as we might we asked to see the list of subscribers in America, and found it to be a meagre one considering how many must have sets of the *Repository* or are likely to procure them as soon as they know that an index exists. We give the American list, in order to call attention to it, and will express the wish that we may receive several additional names:

Rev. James Reed, Boston, Mass.; Rev. W. H. Hinkley, Brookline, Mass.; Dr. S. M. Cate, Harvard, Mass.; Hon. John Bigelow (2), New York; Rev. E. C. Mitchell, St. Paul, Minn.; Rev. John Doughty, San Francisco; Mr. R. Carswell, Toronto, Can.; Theological School, Cambridge, Mass.; N. C. Book Association, Philadelphia; Rev. E. J. E. Schreck, Philadelphia; N. C. Library, Cincinnati, O.; N. C. Library, Providence, R. I.; Rev. S. M. Warren, Boston, Mass.; N. C. Academy (2), Philadelphia; Mr. John Pitcairn (5), Philadelphia; Rev. T. F. Wright, Cambridge, Mass.; New Church Union (2), Boston, Mass.

The proposed price of the book, to be paid on delivery, is one guinea, a price none too large when we consider the practical value of the volume. In regard to the *Repository* we think that one or more sets can be obtained at small expense, and would advise any one desiring to obtain a set to consult with our publishers, or write directly to Mr. Charles Higham, 27 Farringdon St., London, E. C., or to Mr. John Hardy, Mirfield, Yorkshire.

Additional subscribers for the index are urgently needed. If they will write to our office, they will be furnished with full information and a blank form. Prompt action is requested.

THE CANADA ASSOCIATION.

We come tardily to mention the meeting of the Canada Association, June 23–25, but the delay is solely due to the fact that we took ship during the session and saw no account of it till our return. The Association has lost some headway by the separation of brethren, but the breach as to the most part is about to be healed, and the only question remaining is as to the form of constitution for the united body. We give joy over this result to the venerable president, Rev. F. W. Tuerk; to the president of the other organization, the Rev. Lawrence Allbutt; and to the rest. With the useful visit of Mr. Allbutt to the maritime provinces, a new field opens which seems to belong to this Association, if only it will put forth all its strength as one man.

MRS. SOPHIA W. HAYDEN.

The spiritual life has been so much the thought of the Rev. William B. Hayden and his wife, that it seemed fitting that she should pass, without sickness or pain, from her earthly to her eternal sphere of life, where old age becomes youth, and rest follows labor.

MISSIONARY LECTURES.

We have received from the Rev. Percy Billings of Cleveland, Ohio, and others, newspapers containing reports of lectures, of a kind calculated to be useful to the general public, and which, by their delivery in some degree, and more especially by the published reports, reach a large circle of people. Is it not the duty of all our ministers to work in this way, without too closely counting the visible results?

THE RELIGIOUS WORLD.

*** After the meeting of the American Board of Commissioners for Foreign Missions, which draws its resources from but does not represent the more progressive Congregational Churches, the Rev. George A. Gordon, of the Old South in Boston, preached an eloquent sermon of arraignment, from which we give an extract:

The same holds true of the reconstruction of God's plan of the world, as that plan has lain in the thought of the church. It is the removal of an indiscriminate, unjust, and horrible quarantine. Bushnell wrote and preached and sent forth his great sermon, "Every Man's Life a Plan of God." Thousands have read and rejoiced in that discourse. It said to them, The stars are fighting, not against you, but for you; God is placing in support of your soul the movements of the universe. What has been hitherto the exclusive comfort of the elect, is now claimed and proclaimed as the comfort of humanity. God's decree, God's creation, God's incarnation, and God's gift of the Spirit, whatever may be the logical outcome of the affirmation, are not restricted to a few, but are for all. God in Christ for humanity, and humanity through Christ for God — that is the old Gospel born afresh through the nobler intelligence and profounder solicitudes and sorrows of today. What is called "the New Orthodoxy" is but the liberation of Christ from the prison of insufficient opinion, the offer of Christ in sincerity and without any mental reservation to every man, the proclamation that Christ did not come into the world to gather up the fragments of a wrecked humanity, but to save that humanity itself and to make it the habitation of God through the Spirit. Thank God, this course of thought has now free way in our churches, and strong men and women to rejoice in and support it. It is, however, still under quarantine, as if it were a plague, in the conduct of the foreign missions of the denomination. The great, free, inspiring thought of the Gospel that burns in the heart of nine out of every ten of our effective missionaries in the foreign field, that fires the spirit of the representative life at home, that is the herald of untold hope to the whole weary race of man, and the forerunner of Christ Himself, is under quarantine in a close corporation that has the boldness to solicit the gifts of the churches while it plants itself defiantly between the churches and the foreign field. Patience is beautiful, but remember that upon your patience and mine this passionately partisan management fattens and grows bolder and more defiant. This denominational organization is used as a stronghold for a retreating polemic theology, and we, the besiegers, are asked to continue our supplies, in order to save the garrison from embarrassment and capitulation. If it were only a conflict of opinion, and not an injunction served upon the competent and consecrated life of the church, we might afford to continue patient. But this management of our foreign work is a restriction upon Christ; it is a closed harbor to the eternal Love; it is a quarantine upon the Gospel.

*** The Labor Member of Parliament lately figured in a church gathering, the English Congregational Union:

In a paper on the subject of laboring men, read by Dr. Charles Leach, he asserted that he had heard a Member of Parliament tell a crowded audience that "Christianity is dead, and I am glad of it." The reference was to Mr. Keir Hardie, and the meeting was soon informed that Mr. Hardie was present, complained that he had been misrepresented, and asked to be heard. His speech was impassioned, and at times lapsed into invective. He repudiated the phrase imputed to him (Dr. Leach, by the way, afterwards maintained the correctness of his version), and said his real declaration was that "the Christianity *of the schools* is dead, and the Christianity of Christ is coming to the front, and I am glad for that." Warming to his opportunity, and, it must be confessed, not discriminating very well between the blameworthy and the righteous in this matter, he said: "The reason why the laboring classes turn their backs on the churches, is because the churches have turned their backs on Christ. You get your respectable congregations and you turn your back on the working classes. I know it, for I have seen it. In the slums of great cities, where little children, made in the image of God, are being driven down into hell for time and for eternity, you have no word of hope and no helping hand to stretch out to them. It is a shame and a disgrace to you, the Christian ministers of England!"

What is significant about this wholesale indictment is the way in which it was received. Minister after minister rose to show, not that Mr. Keir Hardie demanded too much from the churches for the laboring men, but that he was totally ignorant of what had been done and was being done. One delegate, Mr. Byles, even admitted that the charge, though exaggerated, had truth enough to give it a sting. For his own part, he added, he belonged to a church of which workingmen formed the main part. That was what he wanted to see — not an independent labor church, but a labor church in connection with the church of Christ itself. The discussion at the time, and the many letters written to the religious and secular papers, show that, though Mr. Hardie is judged guilty of lack of taste and tact, and of unjust generalization, yet the claims of the laboring man to better recognition and fuller brotherhood are being widely recognized by the churches. On the other hand, the real position of the socialistic leaders is much better put in a letter from Mr. Ben Tillett, called out by this discussion, than it was by Mr. Hardie. Mr. Tillett says: "We owe much to the big-hearted sympathy of a few teachers of a vital human religion, but nothing from the exclusive spiritual teachers." Quite in line with the interest shown by the Union in labor questions was the agitation in favor of free pews. One delegate described pew rents as "a McKinley tariff in places of worship," and another, who had thrown open his chapel free to workingmen, declared that they had paid their own way by voluntary offerings.

*** In a paper on "Christ in Creation," printed in the *Examiner*, a Baptist organ, President A. H. Strong, D. D., of Rochester Theological Seminary, has made some notable remarks:

Theology is a progressive science, not because the truth itself changes, but because human apprehension and statement of the truth improve from age to age.

Much depends upon the point of view. Augustine and Calvin looked at doctrine from the Divine side, Arminius and Wesley from the human side. Our age has the advantage of a point of view which includes all the good in both of these, while it excludes their errors — we look at truth in its relation to Christ, in whom the Divine and the human are indissolubly united. Theology assumes its best historic form as it becomes Christocentric, and recognizes that Christ is the truth of God and the life of man.

For the sake of brevity, much that might profitably be discussed at length must needs be assumed. I will only premise, therefore, that the doctrine of the Trinity is taken for granted, as well as the peculiar office of the second person of the Trinity as the Revealer of God. In the Divine Being there are three distinctions, which are so described to us in Scripture that we are compelled to conceive of them as persons. The second of these Divine persons is called the Word of God, and it is intimated that he constitutes the principle of objectification, consciousness, intelligence, within the Divine nature, and the principle of expression, manifestation, revelation, by which God is made known to other beings than Himself. Christ, then, is the Reason, Wisdom, and Power of God in exercise. The Father by Himself is the Divine Nature latent, unexpressed, unrevealed. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." The temporal manifestation rests upon an eternal relation in God's being. In eternity Christ, the Word, is God's truth, love, and holiness, as made objective and revealed to Himself. In time Christ, the Word, is God's truth, love, and holiness, as expressed, manifested, and communicated to finite creatures.

Since Christ is the principle of revelation in God, we may say that God never thought, said, or did anything except through Christ. . . . The Trinity is the organization of faculty in God. It provides for the fullest self-consciousness and the fullest spiritual life. As the life of the nervous system, the life of the circulatory system, and the life of the digestive system, all go to make up the one life of the human body, so the consciousness of the Father, the consciousness of the Son, and the consciousness of the Holy Spirit, all go to make up the one self-consciousness of God.

*** Five Andover students were lately ordained as a band of workers in Maine over a large district. Their examination showed that they are not orthodox after the old standard. We give an extract from the paper read by one of them :

Born in a Christian home, I cannot remember when I did not wish to be a Christian.

In my fourteenth year I united with the little Baptist Church of which my mother was a member and from which my father had been expelled for heresy.

I dated the beginning of my Christian life from a revival a few months previous, but I have since come to regard that experience as only a single step in my religious development; other steps of at least equal importance preceded it and followed it.

Eight years later, after graduation from college, I awoke almost suddenly to the fact that my belief rested on the authority of others, and that, unless I could make it my own, I should lose it.

Examination of the foundations on which it rested revealed their utter insecurity.

In my fear, I tried to force myself back into my child's faith, but the endeavor never succeeded.

In time I came to the decision to follow truth, let it lead where it would.

But the immediate result was to make me abandon my plan to give my life to Christian work. Scarcely anything of my old faith was left except the conviction that right was better than wrong.

I left the secretaryship of a Young Men's Christian Association and became a teacher of gymnastics.

But gradually the few things which remained came to mean much to me, and I found that, though the form had changed at almost every point, all that was really essential was still mine, and was now full of force such as it never possessed before.

From thinking myself outside the church, I came to feel that what was real in the faith delivered to the saints was now for the first time real to me.

With this confidence, the old desire to preach the Gospel of Christ as a power to save men returned to me in new strength.

Further study and some brief experience in the work have confirmed my desire to enter the ministry.

And I apply to a *Congregational* council for ordination because I feel that my theology and my sympathies send me to you rather than to the Baptist Church of my childhood or to any of the so-called liberal churches.

*** An honest minister is the Rev. Lawrence M. Colfelt, D. D., of the Oxford Presbyterian Church, Philadelphia. Finding that he no longer held to the faith of that church, he sent in a letter in which he made no attack upon it, but simply said :

I deem it no longer compatible with my ordination vows and my conscience to continue as your minister, sincerity being above all things vital to the preacher. I can conceive of nothing baser than for one to believe one system of truth in his heart and expound another with his lips. To be consciously at variance with the tenets of one's church, and use one's position not to indoctrinate and fortify, but to undermine and destroy the congregation's belief in those tenets, is a part too disingenuous for a manly minister to play. Better a thousand times sacrifice the emoluments of the most popular ministry, face poverty, rend asunder the most tender ties, pluck out one's eye, than violate in the most sacred office on earth the integrity of one's conscience.

This called forth an equally courteous reply from his people who adopted the following declaration :

We desire to record our hearty appreciation of his faithful service, and give expression to our personal love and attachment for him as an earnest, zealous, and

eloquent minister of the Gospel of Jesus Christ, and also our admiration of the fine sense of honor which prompted his manly action.

*** Sometimes a man has taken a partial course in our Theological School and has not entered the ministry, thereby causing some disappointment, but such a one seldom fails to let his light shine. Here is an abstract of a lecture on Swedenborg, given at a Unitarian Church in Boston by one who became a physician :

The theory of inherited tendencies [he said], elaborated in Swedenborg's philosophical writings, had in him a marked example of its truthfulness. His father was superintendent of Swedish churches in America, London, and Portugal, Bishop of Skara, in West Gothland, and professor of theology.

Of Swedenborg's mother little is known, as woman's worth was not chronicled with as much care then as now.

Swedenborg graduated from the University of Upsala at the age of twenty-two with honor.

No man ever questioned nature more closely or more lovingly than he, in which respect he reminds one of our beloved Agassiz.

His work entitled "The Animal Kingdom" is the most remarkable theory of the human body that has yet appeared.

In "Principia Rerum Naturalium," he propounds several cosmical changes and transitory motions with his spiritual insight, which the scientific world has since detected by its instruments.

Many important discoveries were anticipated by Swedenborg, the merit of which has been claimed by recent writers, such as experiments in magnetism, in the circulation of the blood, and in anatomy. The atomic theory, more recently set forth by Dalton, was his. Nineteen years before Franklin's famous kite and key experiment, Swedenborg had reasoned out the identity of lightning and electricity.

In 1743, he gave up his scientific and philopophical pursuits, and thenceforth directed his attention to "an inner voice that he could not disobey," or, as some have styled it, his "illumination."

His theological system as a whole may be characterized as consistent, coherent, and rational.

His death was as remarkable as his life. He told the family with whom he lived, the very day on which he would die. When the morning of the foretold day arrived, he inquired the time, and, upon being informed, said, "It is well; God bless you," and expired.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

125TH MEETING.

NEWTONVILLE, Oct. 13, 1892.

1. The Association assembled in the church of the Newtonville Society at ten o'clock A. M.

2. The Rev. W. H. Hinkley conducted religious services, and delivered a sermon from DEUT. vii. 6-8. [See *New-Jerusalem Magazine* for December, 1892.]

3. The collection for misssionary uses amounted to $76.73.

4. The General Pastor took the chair.

5. The Roll was called as follows: —

MINISTERS.

John Worcester, General Pastor; James Reed, George F. Stearns, Samuel M. Warren, Willard H. Hinkley, William H. Mayhew, Theodore F. Wright, Warren Goddard, Henry E. Goddard, Julian K. Smyth, Jacob E. Werren, Henry C. Hay, George S. Wheeler, John A. Hayes, Clarence Lathbury. *Candidates:* John W. Schafer, Frederick M. Billings.

DELEGATES.

Abington. — Joseph F. French, Jacob B. Cobb, Joseph Pettee, J. D. McKinney.

Boston. — D. L. Webster, George T. Hawley, C. M. Reed, Geo. B. Davis, Benj. Pettee, Walter Lockett, Charles H. Little, R. W.

Smith, Charles P. Taft, Charles Harris, O. B. Brown, James B. Hale, Benjamin Randall, Arthur W. Carter, M. B. Sloan, Horace Smith.

Boston Highlands. — J. A. Thompson, C. T. Dunham, J. S. Conant, F. H. Woodward, W. B. B. Child, S. W. Keene.

Bridgewater. — Spencer Leonard, Lewis G. Lowe.

Brockton. — R. C. Kimball.

Brookline. — Albert Mason, A. L. Cutler, J. W. Hinkley.

East Bridgewater. — Minot C. Shaw, Alfred B. Parker.

Fall River. — T. D. W. Wood, James P. Stiff.

Lynn. — David Brown, Francener Nichols.

Newtonville. — F. A. Dewson, J. T. Prince, Edwin Field, E. A. Whiston, A. E. Hooper.

Providence. — Samuel Darling, Thomas Wilkinson, William Donaldson, Benj. A. Jackson, Mrs. Benj. A. Jackson, Miss Whittaker.

Salem. — Joseph Ropes.

Springfield. — Nathan Foster.

Waltham. — F. H. Edson, John C. Thorp, Miss Ellen F. Hawley.

Total, — seventeen ministers, fifty-four delegates.

6. To nominate officers for the ensuing year, the following were appointed: Rev. Warren Goddard, Rev. G. S. Wheeler, S. W. Keene, and J. S. Conant.

7. The General Pastor presented his report.

8. The report of the Missionary Board was read.

9. On the subject of the Contoocook Society, brought forward in both these reports, remarks were made by the General Pastor, Miss Silver, and Messrs. Hinkley, Smyth, Dewson, and Reed. Mr. Reed moved that a committee be appointed to receive contributions and subscriptions for the restoration of the church at Contoocook. All the speakers bore testimony to the spirit in which the Contoocook Society is acting under the inspiration of the Association, and to the fact that this Society was established by the Rev. Abiel Silver; and that its revival would be a tribute to his memory was feelingly remarked upon.

10. The motion was unanimously passed, and as a committee to carry out its purpose, Messrs. W. B. B. Child and F. A. Dewson were appointed. The collection amounted to $341.54.

11. The Executive Committee made its report.

12. Mr. F. A. Dewson, President of the Massachusetts New-Church Union, read its semi-annual report.

13. The Committee on Religious Education was excused from presenting a report at this session.

14. The Orphanage Board reported, through Rev. J. K. Smyth, its work and a financial statement.

15. Mr. Dewson addressed the Association in regard to the raising of funds for the missionary work. The subject was further remarked upon by Messrs. Wright, Webster, Wheeler, Foster, Warren, Reed, Smyth, Hayes, Stearns, Hinkley, and the General Pastor.

16. Mr. Dewson moved that the Missionary Board be requested to give information to the Societies of the plans and work of the Board, with a view to securing more active and efficient coöperation. *Adopted.*

17. A recess was then taken until half-past two.

Afternoon Session.

18. The Roll was called.

19. The record was read.

20. The Nominating Committee presented the following report : —

For Secretary. — Rev. Theodore F. Wright.

For Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, and G. I. Ward ; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benj. Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

For Committee on Religious Education. — Rev. J. K. Smyth, Dr. J. T. Prince, Rev. J. E. Werren, Dr. T. W. Harris, and Mr. A. M. Knight.

For Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

21. On motion the nominations were confirmed.

22. The Rev. S. M. Warren, having been appointed to do so, presented a report of the proceedings of the General Convention at its last session. [See *New-Jerusalem Magazine* for November, 1892.]

23. The Rev. Messrs. Wright and Reed then gave some account of what they had seen of the New Church abroad during the past summer.

24. On motion of Rev. James Reed, it was *voted* to meet with the Boston Society on the day of the Annual Fast in April next.

25. The 71st Selection was sung and the Benediction was received.

26. Adjourned.

JOHN WORCESTER, *General Pastor.*

T. F. WRIGHT, *Secretary.*

REPORTS.

Report of the General Pastor.

On the seventh of May I authorized Thaddeus W. Harris as a candidate for the ministry, for one year. The first of June I renewed the authorization of Benjamin Worcester, Lewis F. Hite, F. M. Billings, and J. W. Schafer.

The Holy Supper I administered in Waltham in June and October.

During the summer I have preached regularly at Intervale, N. H., to congregations varying from sixty to one hundred and twenty in number. It is a pleasure thus to provide a church home for many of our own people in their vacation time, and also for a considerable number not of the New Church, who — some of them summer after summer — join intelligently and affectionately in our services.

On the last Sunday in August my place was taken by Rev. Wm. L. Worcester, while I visited Contoocook. There I preached twice — in the morning to about fifty-seven people, in the evening to about twenty. Mr. Hinkley had previously preached for them through nearly the whole of July, and Mr. Ager two Sundays in August.

The Society in Contoocook is a member of this Association. It was founded by the Rev. Abiel Silver, and for some years was a flourishing Society. As long as Mr. Silver ministered to it, the pews of the church were filled. After he left them, public worship was maintained for several years under many and increasing discouragements; but now for some eighteen years it has been almost wholly discontinued. There are a few earnest and intelligent New-Church people still there, but they have no minister; their church is badly out of repair, and they are in a state of discouragement as to any active church uses. Mr. Hinkley's visits have, however, been stimulating to them, and they have raised the sum of two hundred dollars toward the repair of the church, and will contribute five dollars a Sunday for occasional ministerial services. It would seem well to provide them, if possible, with a minister

regularly one Sunday in a month, and to administer the sacraments twice in the year. But to put the church building in good order for such services, an additional sum of four hundred dollars is needed at once, which I hope will be freely contributed by individuals who are interested in the welfare of the Society.

The preparation of a monthly *Calendar* of Bible reading, was entrusted to me by the Executive Committee, and the first number has been issued and distributed to our Societies. This number contains a list of short selections from the Psalms for morning reading during the present month, together with brief suggestions of their spiritual lessons. To this may be added, if desired, suggestions in regard to the evening reading, and also for weekly reading from the books of the church.

The ministers have promised to report to me the interesting experiences of their several Societies; and it is expected that from these will be gathered helpful suggestions for Society work for our *Calendar*. What has been done as yet is only a beginning which it is hoped will be added to and improved.

It has been the custom at the monthly meetings of our ministers to have a Bible study read, which afterwards serves for further comment. At their last meeting, it was agreed to take up with some system the study of the Gospel story, having points assigned to individual ministers, every month, for special study, the results of which are to be brought together at the next meeting.

We hope, by working together in this way, that we may come to a fuller knowledge of the Lord, that will be of use to the whole Association. The church spends its strength largely in the effort to make known to the world the doctrines which the Lord has revealed as the means of bringing men into living relations with Himself; and sometimes it becomes anxious and discouraged because the world is so little ready to receive those doctrines. But the Lord is not anxious. He is here with all the love and the light of His Divine Human life, and is waiting to be received. He also is preparing the minds of men, in a grand universal way, to receive Him, and is enjoying the gradual dawn of the light and removal of the darkness, the clearer recognition of evils and strengthening resistance to them, the increasing love of good life. In His view the whole process of the centuries by which men will be brought to know Him, and to love Him, and to live from His spirit is present, the accomplishment is already begun, the end is

at hand. There is no rest, but there is no haste; no worry, no anxious thought. The peaceful, steadfast love for the eternal end pervades all the steps that lead to it.

We have hurried off, like children with their errand half learned, eager to make known the fact of His coming. He does not chide us, though He knows that our eagerness to serve has much of self in it, and that we shall be anxious and troubled about many things. But He waits quietly for us to come back and sit at His feet and hear His Word, that we may receive more of His Spirit, and in our going forth may go with more of the peace and the joy of it, and of His patient but sure love for the end, and of all the slow steps that lead to it. It hardly needs to be pointed out how much more effective will be the preaching of His coming when it is emptied of the anxiety that comes of self, and is filled with the light and contentment of His Spirit.

It is with something of this feeling that our ministers are turning to the study of His life together. They earnestly hope that His presence may become more real to them — that they may not only know about Him, but may know *Him*. They are not ignorant that the Lord does not reveal Himself to an idle curiosity, but only to an earnest desire to know Him for the sake of following Him and living the life that He loves. And they invite the cordial interest and coöperation of all the Societies of the Association in a sincere and humble effort to come to the Lord and learn of Him and follow Him; that His spirit may bless us through the work of the year; that there may be no enmities or backbitings among us — no poison of self in what we do; that we may receive a spirit of charity and of humility, of love for the neighbor and love for the Lord, which He can abundantly teach of Himself, and unite with Himself.

JOHN WORCESTER, *General Pastor.*

Report of the Missionary Board.

This Committee, one half of which is appointed by the Executive Committee of the Association, and one half by the Standing Committee of the Union, has met monthly, except in August, to deliberate with the General Pastor concerning work of a missionary character within our bounds, and to take such measures as circumstances render practicable. At the time of the last session of the Association much work was going forward. The Rev. G. F. Stearns was as usual going from place to place, holding such meetings as could be arranged for, and making many calls upon individuals. The Rev. J. A. Hayes was preaching at Manchester on Sundays, and holding weekly classes there, and in Dorchester, Haverhill, Lawrence, and Lowell. In addition to these two ministers, regularly employed, Worcester had a monthly visit from the Rev. G. I. Ward, of Lancaster, Fitchburg a monthly visit from the Rev. W. H. Hinkley, of Brookline, Dorchester had several lectures from the Rev. J. K. Smyth, with an attendance filling the room which had been engaged ; and Lynn, Salem, and Woburn had some visits for lectures or classes from the Secretary.

During the summer there was a general suspension of such special efforts, except the usual meetings held by the General Pastor at Intervale, N. H., and plans for the winter's work have not been matured.

Two subjects, however, deserve mention as being of universal interest, namely, Martha's Vineyard and Contoocook.

Our work at the Vineyard is done at the expense of the fund left by Dr. Lucas, of Edgartown, and held in trust by F. A. Dewson and others who act in harmony with the Board. During the past summer these trustees employed the Rev. Jabez Fox who was in this section. He went to Cottage City in July, and surveyed the field, and then, Aug. 2, settled there for work, and remained till Sept. 13. He rented the Union Chapel, employed an organist and leading singer, and printed circulars, which, in connection with tracts, he distributed with his own hands by making four rounds of the town each week. He gave six informal discourses to congregations which he estimated at 300, 200, 175, 275, 120 (in heavy rain), and 225. He had many talks and distributed some eight hundred tracts. His report is very satisfactory, and shows what energetic action will do in securing numerous hearers at the very time that distinguished preachers are holding services close by.

Contoocook is a place known to most of our people only by name, and for some time it has made no response to calls for its report. The fact is that the Society gathered by the Rev. Abiel Silver during the years 1853–7, and which was instituted in 1857 with twenty-two members, to which a few were afterwards added, was left without a minister in 1858, when Mr. Silver went to Wilmington, Del., and never afterwards made much further progress, though it maintained its activity, made use of the church which it had purchased, and established and controlled an academy. In 1860 the Society, then in charge of the Rev. G. H. Marston, joined the Maine Association, but transferred its connection to us in 1870, in order to coöperate in our work and to receive our aid. At that time it reported twenty-five members but no minister and no regular services. From a few years after that time till a year ago, a condition of stagnation and discouragement prevailed, although visits by ministers were sometimes made. But both the church and academy were in need of repairs, and no way to do this was plain. Several persons who had some interest there were seeking for a remedy for the existing state of things, when the new General Pastor decided to visit the place and study the situation. The result of his visits, and of those of the Rev. W. H. Hinkley, is now reported with gratification by the Board. The academy building is partially repaired. The people hope to secure preaching at regular times, if not every Sunday. For repairing the church they have already raised two hundred dollars, and are only delayed by the fact that some six hundred dollars will be required to do the work thoroughly. The Board recommends that a special contribution for this repair fund be opened, and it hopes to see the required amount raised without delay. There will be special satisfaction in thus setting upon its feet again a Society planted and cherished by Mr. Silver in the vicinity of his birthplace.

Theodore F. Wright, *Secretary.*

The Executive Committee.

This Committee has found it necessary to hold but one meeting, on the eighteenth of April.

It then decided after full deliberation to make no recommendation in regard to a uniform time for holding Society meetings for transacting their annual business.

The subject of the Association's *Manual* was placed in the hands of this Committee to carry out a plan for its improvement proposed by the General Pastor, and approved after discussion by the Association. The new *Calendar* is now in use and is hereby commended for practical adoption by our people. It was felt to be best that it should be issued without a subscription price, at an expense to be defrayed from general contributions to the Union for church uses.

At the same meeting the Committee chose delegates to the Convention, and adopted its report to that body. It also instructed the delegates to provide for a report of the proceedings of Convention, to be made at this session.

The Committee requested its Chairman and Secretary to appoint the time and place of the present meeting of the Association.

Theodore F. Wright, *Secretary.*

Committee of Ministers.

We have to report five meetings since April last, one of them at Newtonville, the remainder in Boston. The subjects which have engaged our attention have been Bible studies on the fourteenth and fifty-third Psalms; on the Passover Psalms cxiii. to cxviii.; and on the Israelites at the Jordan, Joshua iii.; and such other subjects as the ceremony of ordination; the rite of confirmation; the improvement of the liturgy; the Association's *Manual* now made a *Calendar;* the distribution of gift-books to the clergy; the use of baptism; our relation to the Israelites; the scenes after our Lord's resurrection; the place of doctrinal teachings in the final age of Christianity; a book-exchange for the ministers; exchanges with ministers of other bodies; and the state of our church in England.

John Worcester, *General Pastor.*

Theodore F. Wright, *Secretary.*

Orphanage Board Account.

Received.

Balance on hand, October, 1891	$18.81	
Contributions: —		
Boston Society	9.00	
Bridgewater Society	10.00	
Boston Highlands	29.00	
Mrs. O. Eldridge, San Francisco	30.00	
Cambridge Society	10.87	
Cambridge Sabbath School (additional)	1.25	
Lynn "	1.00	
Yarmouthport "	2.00	
Brockton "	3.75	
Manchester "	3.75	
Brookline "	4.00	
Fall River "	4.00	
Abington "	5.59	
Newtonville "	10.00	
Boston "	20.00	
Boston Highlands "	36.46	
		$199.48

Expended.

1891.			
Oct. 7.	Thirteen weeks board, Albert Howland	$26.00	
1892.			
January.	" " " " "	26.00	
April.	" " " " "	26.00	
July.	" " " " "	26.00	
October.	" " " " "	26.00	
			$130.00
	Balance on hand		69.48
			$199.48

Report of the President of the Massachusetts New-Church Union.

With respect to the general uses of the Union as performed at its headquarters, very little need be said, as they are well known to most members of the Association, and their details and results show little change from year to year.

The publication of the *Manual* of the Association, after a trial for two years, has been discontinued, as its expense was a considerable burden, and a demand for its continuance was not indicated by adequate subscriptions.

In its place a monthly *Calendar* of daily Bible readings, upon a plan suggested by the General Pastor at the last meeting of this Association, will be issued and distributed gratuitously for the present.

A legacy of five hundred dollars from Mrs. Polly G. Woodward, late of Franklin, Mass., has been received from her executor, and in accordance with our custom will be funded, and the income only applied to our general uses.

The subject of our greatest concern is as usual the raising of funds for the support of the missionary work of the Association, including the services and compensation of our General Pastor.

For these uses at least five thousand dollars will be required, and should be raised without resort to or dependence upon the income from the invested funds of the Union, except such as are especially devoted to this purpose.

The amount thus provided for these uses last year was $3,911.33; the expenditure, $4,722.99; the deficit of $811.66 standing as an additional burden upon our resources, which were still more largely embarrassed by the failure of rents due to our removal into new quarters; the entire deficit amounting to nearly six thousand dollars.

While we have, during the past seven months, succeeded in renting a large portion of the building, No. 16 Arlington Street, the most valuable rooms upon the street floor are still unoccupied. This is no doubt in consequence of the rapid extension of business enterprise in the neighborhood; all the houses on Boylston Street to a point somewhat west of Arlington Street being in process of conversion or already devoted to business, and the new stores thus provided being constant competitors for tenants. Now that

the line of Arlington Street has been passed, we have reason to expect that more favorable notice will be taken of our very eligible location. Already real-estate brokers have begun to give it attention and to send us applicants. The present rent roll is about $3,800, and what we have still to rent should bring us $3,000 more. But while we are waiting for this desirable consummation of our hopes, do you wish us to carry a burden for you that will still further embarrass our funds and increase our debt? Is not the support of its missionary work a duty of the living? Is the sum of five thousand dollars too large a contribution for the church to make? and, if so, must we cut down our work and cease to extend a helping hand to the feeble societies which depend upon us?

These are the questions we should seriously consider and decide at our Association meetings, and the practical value to the church of the stimulus to affection and thought received through the social intercourse and spiritual instruction so much valued on these occasions, must be measured by the practical conclusions to which we are drawn in their discussion.

Toward this sum of five thousand dollars needed for these uses for the year ending with February, 1893, but about $1,300 has been received, while our expenditure has been about $2,350. It is much to be desired that a more prompt collection of funds for the Union be inaugurated, for at present we are obliged to borrow money and pay interest, which is a needless addition to our expenses.

The mortgage of forty thousand dollars upon the building has fallen due and has been paid from other funds of the Union, and we have now no debt except such as has been incurred for current expenses, and such as may be due to our own funds for the same account.

Respectfully submitted.

Francis A. Dewson, *President.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, John A. Hayes, and Clarence Lathbury.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. J. K. Smyth, Dr. J. T. Prince, Mr. A. M. Knight, Rev. J. E. Werren, and Dr. T. W Harris.

Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. John Worcester, W. H. Hinkley, T. F. Wright, James Reed, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, Lewis G. Lowe, and Charles M. Reed, on the part of the Union.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the New Church residing within the bounds of the Association may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY–LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook, N. H.	May 24, 1857.
Salem	Jan. 25, 1863.
Newtonville	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.
Lynn	Oct. 6, 1889.

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